

ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

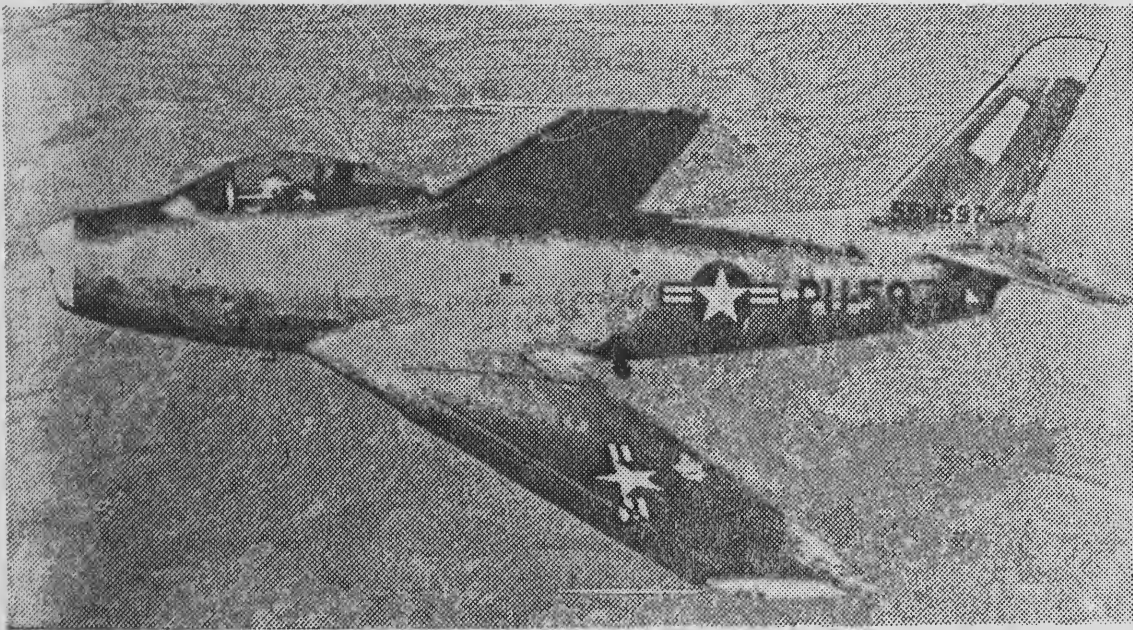
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NAALYÉHÉ BÁ HOOGHAN BINIYÉ NA'ALDEEH

Kóhoot'eedáq' Bilagáana Jéehkał wolyéé léi' kwii Diné yitah níyá. Wáashindoondéé' bi-deel'a' ha'niigo kwii nihitah níyáa ni'. Naabeehó bikéyah bikáa'gi t'áadoo le'é Diné t'áa bí yindaalnishgo yee 'ák'idadeekáah dooleetii nabik'idíłtaat bi'doo'niidgo 'Indins yinant'a'i nilj ha'nínigíí 'áádéé' 'abíł'a' hodoo'niid ni'. 'Áko 'íídáq' kwii t'áadoo le'é t'áa nihí 'ádaat-łj dooleet, dóo t'áadoo le'é yadiizíní bee ndaa 'nilgóo da, dóo t'áa nihí feejin da hadaahgээd-



Kwii chidí naat'a'i be'elyaaígíí 'éí siláago yee da'ahigánigíí 'át'é. Díí 'ániid 'anáadaalyaa jiní. Bitá'ígíí t'áq' dínéenilgo 'ályaa. 'Ayóo dadilwa' dóo 'ayóo t'áa 'áál'jłt'ígíí 'át'é jiní.

go bee 'ák'idadeekáah dooleet níigo díkwiiigo shjł yiniiyé diné 'álah 'áyiilaa. Kwii Diné yitahgóo naagháhqáq' 'áldó' díí Diné yitahgóo naalyéhé yá naazdáhígíí ha'át'éego shjł yqah tsídeezkéezgo Diné yit 'ahaa nda'iilniihgi yina'ídíłkidgo yaa ndiizda.

'Éí 'ákódzaa dóo 'inda Naabeehó yitahgóo naalyéhé yá naazdáhí danilíinii náas hodeesh-zhiizhgóo yik'ehgo Diné yit 'ahaa nda'iilniih dooleetii yá 'áyiilaa dóo Naabeehó binant'a'i béesh baqah dah naaznilí ha'nínigíí yaa nda-dóot'jłt' yiniiyé yiyaa naaltsoos yee niiníłtsooz. Díí Jéehkał naaltsoos haidiilaagíí 'ániigo naalyéhé yá naazdáhí danilíinii kót'éego Diné bikéyah nilíinii yik'é nda'iilée dooleet. 'Áádóo t'áadoo le'é Naabeehó yich'jł ndayiiłniihii dó' kohgo t'ł'óót bá nít'i' nahalingo 'áádóo wóshdégé' yaago baqah da'íłjigo t'éiyá ndahaniih dooleet. Biláahgóo 'éí dooda. Díí k'ad kót'éego naaltsoos bikáa'go béesh baqah dah naaznilí danilínigíí biyaa niiltsoozgo kóhoot'eedáq' t'óo daqjł ch'éehoolzhiizhígo yee lą da'astłjł. Wóózhch'jłd wolyéhígíí biyi 'álah 'azłjłgo bee lą 'azłjł.

Díí Jéehkał wolyéii naalyéhé yá naazdáhí yihodeez'ánigíí 'adahwiis'áagóo daa'nii'go Bilagáana haa shjł néelqá' Naabeehó dine'é yich'jł danilíinii, dóo naalyéhé yá naazdáhí t'áa bí dóo Wáashindoondi yah 'anájahii hazhó'o yaa ntsídaazkéezgo díí hodeest'ánigíí náasdi Diné doo bá yá'át'éeh da. 'Azhq naalyéhé yá naazdáhí t'áa t'áadoo 'át'éhégoó nishónigo naalyéhé yá naazdáhí ndi doo yee náas doogaał da. 'Áko t'áa 'at'ch'ishjigo doo bá yá'a-

t'éeh da daanigo yee hadaaszłjł.

Bee haz'áanii 'ániigogo, Wáashindoondéé' 'Indins binant'a'i ha'níinii díí Naabeehó bikéyah bikáa'gi naalyéhé bá dahooghanígíí yá hodoog'aałgo 'áájí bilák'ee silá ní. Díí bee haz'áanii ha'nínigíí 'anáadi'niigo dó' Naabeehó diné t'áa háida t'áa badi'doot'aałgo kéyah yikáa' ndoonéet dadidooniłgo bee bá haz'q ní. Kwe'é Naabeehó dine'é t'áa yee hodoog'aałgo bee bá haz'q lá. 'Áádóo Naabeehó dine'é t'áa bíjł yee nahas'ánigíí bik'ehgo t'áa háida t'ł'óo'dégé' kéyah yikáa'jł 'íiyáa shjł yit kéedahat'jł dooleet. 'Áko 'éidígíí beego Naabeehó dine'é danilíinii dóo Wáashindoondéé' 'Indins yinant'a'i nilíinii yit yaa ndaast'jłdgo 'inda díí naalyéhé yá naazdáhí bá hodeest'ánigíí 'át'éego yee ndahwii'aah dooleet. Łahjł t'áadoo yiniihí ha'át'ii da bee nihodoot'álígíí 'éí dooda, jó níigo 'aní.

Jéehkał wolyéii yee hodeez'ánégé 'Indins binant'a'i baa nt'i' siljłgo 'aní, díí hodeest'ánigíí Diné bá yá'át'éeh, doodaii' doo bá yá'a-t'éeh da dideeshniitígíí doo bihónéedzq da. Háálá ts'ídá 'ákót'éego naalyéhé yá naazdáhí dahwéetááh dóo 'ákót'éego naalyéhé yá naazdáhí dóo 'áájí ts'ídá ndahazt'i'gi doo naaltsoos 'altso bikáa' 'ályaa da lá. 'Áko 'éí t'áa 'ákót'éego Wáashindoondi yah 'anájahígíí yit ch'ini'q. 'Áko kodóo ha'asídí t'áa bididoochił. 'Áko Naabeehó dine'é naalyéhé yá naazdáhí yit 'ahaa nda'iilniihgi ts'ídá ndahazt'i'jł 'at-tso neidootkah dóo yee naaltsoos yah 'anéidoo'nił níigo yihodeez'q.

'Áko 'éí 'ákódzaa dóo k'ad nihitahgóo naal-

yéhé bá dahooghangóo ha'asídí t'áa tádíkááh. Diné bikéyah bikáa'gi neeznádiingo daats'i naalyéhé bá dahooghan. Díí naalyéhé bá dahooghanígíí t'áa dahótsaa. Ła' 'adahoołts'íisí. Kin lą'i naazhjaa'dóo t'áa 'áhánigíí t'áa naalyéhé bá dahooghan. Ła' kin naazhjaa'dóo danízaadi naalyéhé bá dahooghan. 'Áko díí naalyéhé bá dahooghanígíí t'áa níłtéel nt'ée' bitaa da'asdee'. Naalyéhé bá dahooghan t'áadoo t'áa bitis hodilzhishí bitaa' dooldahígíí 'éí doo ts'ídá bihodiikaal da. Danitsaaígíí dóo 'adaat'łs'íisígíí dóo bich'jł 'adaaháni yígíí dóo bich'jł danízaadígíí 'éí t'áa bitah haasdláa-go 'éí bitaa'asdee'. 'Áko t'áa níłtéel nt'ée' bitaa'asdee' nilj.

Béesh baqah dah naaznilí náhást'éigo bits'a'nilgo sinilígíí 'adaanigo Diné bit dah ndahaz'qáq' 'álah dazhdooleetgo diné t'áa ha'asídí yit tádadidookahii t'áa ndahizhdoonił. 'Áko 'éí díí ha'asídí tádíkáhígíí hoł haz'qajjł 'eekaigo bidizhdoogaał dóo bit tádizhdookah. T'áa hó hoł haz'ánigíí t'éiyá. 'Áádóo łahgóo 'anáánaakaigo 'áájí diné niiltínégé 'ináadidoodaał. Béesh baqah dah naaznilí 'alqajjł yá dah nánidaahígíí t'áa bikée' góne' dah nánásdáhígíí, Zhealy Tso wolyéhígíí, 'éí diné biná-hásdzo bikáa' t'áa níłtéel nt'ée' ha'asídí bit tázhdidookah ha'niigo niho'deeltj. 'Éí náhás-t'éi sinil ha'nínigíí ndahastj. 'Altso tá'dool-dee'go béesh baqah dah naaznilí 'álah siljłgo bee bit náhozhdoolnih hodoo'niid.

Haa yit'éego na'iiniihgo lá Diné dóo naalyéhé yá naazdáhí t'áa 'at'ch'ishjł bá yá'át'éeh dooleet lá, jó ha'niigo biniiyé na'alkaah. Háí lá naalyéhé yá naazdáhí shjł 'ayóo binda'adlo' lá ha'nínigíí 'éí doo biniiyé da.

Ha'asídí tádíkáhígíí naalyéhé bá hooghangí yikahgo naaltsoos na'ídíkid bikáa'go yah 'adajii'ááh. Naakidi neeznádiin daats'i biighahgo na'ídíkid. Kin lą'i dah naazhjaa'dóo bits'a' honí'qadi haa lá nízahdi díí naalyéhé bá hooghan si'qá lá, jó níigo łahgo na'ídíkid. 'Inda ha'át'ii lá naalyéhé yá sidáhí 'adá yis-łáa lá. Jó 'éí tó béesh biyi'dégé' hadaazlínigíí lá, hade. 'áhoot'jłhgo bii' nii'oh nda'aldahígíí da, 'áádóo 'atsinilt'ish bee da'diltł'ígíí da bindahodíkid dóo há hadaazłíid. 'Áádóo t'áa t'áa náahai yéedóo wóshdégé' díí naalyéhé bá hooghanígíí bee béeso díkwii naa ninídee' dahodi'niigo ndahodíkid. Ch'iyáan dóo 'éé' 'adaat'éí dóo bee na'anishí nináneel'qajjł haa néelqá' na'iini' biniiyé síníłnil daho'di'ni. 'Éí 'áádóo t'áa t'áa ní'ánigíí naaltsoos bikáa' sinilgo ha'asídí danilínigíí ndeijaah. 'Áádóo baqah da'íłniini bikáa' 'adaalne' naaltsoos yéé bikáa'gi. 'Áádóo 'qah na'aznilígíí dóo béeso 'ada-iini'niłígíí da 'ináoltq'i danilínigíí binda'ídíkid. 'Áádóo t'áq'q' na'ídíkid. Naalyéhé yá naazdáhí danilínigíí yaa halni'ígíí doo t'áa 'éí t'éiyá naaltsoos bikáa' 'adaalne' da. T'áadoo le'é naaltsoos dabikáa'go bee njis'ánigíí t'áa

(Page 2 bikáa'gi baa náaháni.)

NAAKAII BITO'GI 'INÁ'ÁZT'I'IGÍÍ

By Woodrow Becenti, Mexican Springs, N. M.

Shí díí Naakaii Bito' hoolyéegi diné binani-t'a'í táá' naaznilí ha'nínigíí bá naaltsoos 'íí-íní nishłįįgo k'ad kodóo t'áá 'áhoołts'íísigo nihił ch'íhonish'aah. T'áá 'aghá daaz'á nida-halinígíí t'éiyá baa hodeeshnih.

Díí k'ad Naakaii Bito' hoolyéegi kééhwii-t'íinii t'áá 'aaníí t'áá yá'át'éehgo haikakai 'ash-dla'áadah náahaiídą́' kwii nihiná'ást'i'go. Níwohdą́' dó' yá'át'éehgo kééhwiił'įį nt'ée'. Nihimá sání, nihichai, nihizhé'é, nihimá, nihi-k'isóo dóo nihilahkéí da yá'át'éehgo bił k'é da'ahidii'níí nt'ée'. Háí shįį kwá'ásiní dani-

línii t'áá 'altso nihił danilįįgo bił 'ahaa ntsí-deiikees nt'ée'. 'Aadóo 'ashdla'áadah náa-haiídóo wóshdę́' t'áá nihinant'a'í dajilíinii, béesh hqgh dah naaznilígíí, Wáashindoondę́' dó' Bilagáana ła' John Collier wolyée nt'ée' jini, 'éi t'ah daats'í naaghá, jó 'éi 'íidą́' naa-t'áanii nilįįgo 'éi bił 'ahadazhdeest'ą́ lá díí k'ad kwe'é Naakaii Bito'gi 'aná'ázt'i' 'ádool-níł. Biyi'gi nihikéyahígíí 'ashdla' náahaiįį' nihá baa 'atídoot'įį ha'níigo bee 'ahadazh-deest'ą́ nt'ée' lá. Jó 'éi yę́eni' 'aadę́' t'áá 'aaníí t'áá yá'át'éehgo hoolzhiizh dóo ła' t'áá

NAALYÉHE BA HOOGHAN BINIYE NA'ALDEEH

'altso hats'ą́' bii' da'déest'įį, 'áko hoyoo-ch'íid dooleefígíí doo bihónéedzą́ da.

Naalyéhé bá hooghan naalkaahígíí 'altso baa na'asdee'go shįį 'inda t'áá łáągóó bənáa-dahódzin dooleet. Díí béedahoozinígíí t'áá 'altso naaltsoos bikáa' nii'nilgo Wáashindoon-di Bilagáana ła' Youngblood wolyé 'éi bich'į' bił 'i'doolníł jini. Díí Bilagáana Youngblood wolyéhígíí 'ashdla'áadah náahaiídą́' t'áá 'á-kót'éego naalyéhé bá hooghan hayíísid. 'Áko díí hastiin naalyéhé yá naazdáhí Diné yit 'a-haa nda'iilniihígíí t'áá bił bééhózin. Díí naal-tsoos bich'į' bił 'aná'ályaago haidoosł dóo t'áá 'éi binahįį' yá'át'éehgo bik'ehgo nda'i-i-niil dooleefígíí yaa ndóot'įį 'Indins binant'a'í nilínigíí yit. 'Áadóo 'inda 'Indins binant'a'í nilínigíí Naabeehó binant'a'í béesh bągh dah naaznilí danilínigíí yit yaa nínáádadóot'įįgo shįį 'inda díí naalyéhé yá naaznilí bá niilyá yę́e hanáánát'éeh dooleet. 'Áko 'inda t'áá 'ałch'ishjí bá yá'át'éehgo 'ádoolníł. Díí 'ákó-dzaago 'inda naalyéhé yá naazdáhí 'danilínigíí t'áá 'át'é t'áá'áhá góne' 'ałkéłk'e didookah. 'Áko doo ła' 'aláahgo ła'da'acháazh da dooleet. Jó 'éi bąq díí na'alkaahígíí yit'a' dóo t'áá 'éi binahįį' yá'át'éeh góne' bá 'ádoolníł t'áá 'ał-ch'ishjí Diné dóo naalyéhé yá naazdáhí dani-líinii.

(Prepared in conjunction with Mr. Moris Búrge, Field Representative to the Commissioner, and in charge of the Trading Survey.)

About a year ago, a man by the name of Max Drefkoff came here to the Navaho country. Mr. Drefkoff was sent here from Washington to find out for the Commissioner what could be done by way of developing industries, such as furniture factories, textile shops, canneries, coal resources, and things of that kind. He stayed out here for several months, meeting with Navahos all over the reservation, and carrying on his studies. During this period he also became interested in the mode of operation of the trading business in the Navaho country.

He subsequently submitted his plans to the Tribal Council. Among them was a plan calling for trader regulations. According to Mr. Drefkoff's plan, regulations would be imposed, in accord with which traders operating on the reservation would be charged a certain rental for tribal land, and according to which the traders would be told how much they could make as profit on the things they bought and sold in trading with the Navahos. The Tribal Council agreed to this plan, and accepted it by a resolution passed at a meeting held in March, 1948.

Many people, including the traders, and friends of the Navaho, felt that the Drefkoff Plan, with regard to trading, would not be in the best interest of the Navaho people, and would put even the fairest traders out of business.

According to the law, the Commissioner of Indian Affairs has the right to control trading on Indian Reservations. This law also states that the Indians have a right to say who shall remain on their land, and the tribe has the right to set forth the conditions according to which outsiders can occupy tribal land. This means that the Navahos and the Commissioner in Washington, acting together, must decide how traders shall operate on the Navaho reservation.

When the Drefkoff Plan reached the Commissioner, he

said that he did not have enough facts about trading on the Navaho reservation nowadays to decide whether or not Mr. Drefkoff's Plan was good or bad for the Navaho People. So he told Congress, the Navahos and the traders that before he decided what should be done, he would send a representative to make a careful study of the present-day trading situation.

He has sent his representative to the Navaho country, and several men are now going about over the reservation gathering information about trading. There are more than 100 trading posts on the reservation. Some of these are big posts which do a lot of business; some are small posts which have few customers. Some are close to towns, while some are far away from towns. In studying trading, it is not necessary to go to each trading post on the reservation. About 30 posts were selected for study. These represent posts of all kinds. Some are big, and some are small; some are isolated, and some are near town. The ones selected for study are scattered all over the reservation.

The Advisory Committee of the Tribal Council asked that meetings be held in each district over the reservation, at which the people in the locality would be told about the trading study. The Advisory Committee also asked that each local group name a man to accompany the investigators, to see how the study was conducted. Also, the Advisory Committee named the Vice Chairman of the Tribal Council, Zhealy Tso, to accompany the investigators wherever they went, so he could report to the Council on how the study was carried out.

This study of trading is being carried out to find out just how a trading post can be operated to the greatest benefit of the Navaho People. The study is not being carried on for the purpose of finding out who are the bad or unfair traders.

When the investigators go into a trading post they carry with them a questionnaire containing more than 200 questions. They find out how far the trading post is from the town where the trader buys the goods he sells. They find out whether the trader has indoor toilets, running water, electricity, and things like that. They find out how much money he made last year. They have a list of groceries, clothing and hardware, and they find out from the trader just how much each item on this list cost him, and just how much he sells it for. This way they find out how much profit he makes on these items. They find this out for both last year and this year. They find out how he handles pawn, whether or not he charges interest, and how much he charges. They do not merely take the trader's word for these things. They look at his records.

When the investigators finish their work, they will know a lot of different things about trading on the Navaho reservation. When they have finished this study, they will send their work to Dr Youngblood in Washington. He is the man who studied Navaho trading 15 years ago. He knows a great deal about Navaho trading. He will study the reports made by the investigators, and then he will make recommendations to the Commissioner. Then the Commissioner will be able to get together with the Tribal Council, and perhaps some trading regulations can be drawn up which will work to the advantage of both the Navaho People and the traders. If there are traders on the reservation who charge too much for their goods, or who are otherwise unfair to the people, they will be made to conform to the regulations, and make their posts like the best posts on the reservation. It is better to study the traders in order to find out just how a really good post should be run, than to find out about how the bad posts are run. If we can find out the good things, we can make rules that will force the bad traders to change, and which will not hurt the good traders.

yá'át'éehgo daniilnish. Nihich'į' nda'iilyéego t'áá yá'át'éehgo niha'ałchíní 'ada'dilnahgo hoolzhiizh. 'Éi 'iná'áłt'ih yę́e 'aktso 'ahééní-deél silįį' dóo nihilįį', dibé, t'ízi, télíi dóo béé-gashii da t'áá 'aktso t'ł'óo'góo kódadoohłíł nihi'doo'niid. 'Éi 'ákódeiilyaa. Nt'ée' diné 'ałníí' biláahgo yit'éeego daats'í dooda dadíi-niid.

Háájishą' nihilįį' dadíníilkat? Tł'óo'góo ch'idahineelkaad ndi diné 'aadi kéedahat'íinii doo bił yá'adaat'éeh da dooleet. Ha'át'íishą' bich'į' ndahiilyéego bikéyah bikáa' nda'niil-kaad dooleet, jó dadíiniidgo yaa saad dahas-łįį. 'Áko 'ákwii Bilagáana ła' nihinant'a'í jilįįgo nihaa 'ahojilyą́ nt'ée' 'éi diné 'álah 'ájiilaago nihinant'a'í danilíinii 'ákwii bił 'a-hadazh'deest'ą. Dibé t'áá'á'í t'ł'óo'góo kóoh-łago béeso t'áá'á'í doot'į'izh wolyéhígíí bik'eh ní'ąq dooleet. Béégashii t'áá'á'í t'ł'óo'góo kóohłago naaki yáál bik'eh ní'ąq dooleet. Łįį da t'ł'óo'góo kóohłago naaki yáál bik'é nihich'į' nahalyée dooleet náhidizłįį. Jó kót'éego 'íidą́' Bilagáana léi' yee nihich'į' haadzíł nt'ée'. 'Áko bee ła 'azłįį. 'Éi yę́eni' t'áá naakihídi nihich'į' nda'asyaa ni. Jó 'íi-dą́' nihits'ą́ 'ánászłid yę́e 'éi díí jįįgóo t'áá-łá'í sindáo ndi t'ah doo bik'é nihich'į' 'análne' da. 'Éi 'íidą́' t'ł'óo'góo dah dahidíníidzood yę́eni' díí jįįgóo t'ah ndi t'áá t'ł'óo'di. Béega-shii da. Łįį da.

Nihil'ęęe t'ł'óo'góo nihaa ch'idahaazhjée' dóo díkwíi shįį 'éiyá ndeezidgo 'aadę́' ła' yah 'anídahidooh'nił náánihi'doo'niid. T'áá na'a-dlo' naólníigo biniinaa diné t'áá ni' danilįį ndi t'áá díkwółt'éhé yah 'anída'iis'nil. Bilįį' di-béhígíí t'áá 'ashdla'í dóo neeznáąį' nihool-áago yah 'anidayiis'nil. 'Éi 'áadóo t'áá baa saad náhadleehgo hastą́ daats'í náahai. Wó-náásdóo dibéhęęe t'áá ła' hįį' 'altso nahaznii'. Díí baa saad hólónígíí biniinaa diné bilįį' da'í-líinii t'áadoo deiníhí Bilagáana bich'į' na-haznii' lá. 'Aadóo 'éi béégashii yígíí t'áá 'ákónáánázaa. Tł'óo'góo bił hoda'asnii' yę́e ła' ná'ąq' yah 'anídahidooh'nił hodoo'niid. T'áá'á'í dóo nléi 'ashdla'įį' nihool'áago yah 'anínáádayiis'nil. 'Éi yę́eni' 'éi díish jįįgóo ts'ídá baa saad hólóni baa saad hóló. T'áá 'éi yiniinaa diné da'ahigą k'ad. 'Áko 'áá'éi biniinaa díí béégashii yígíí t'éiyá bá haz'ą k'ad díí 'aná'ázt'i'ígíí biyi' góne'. Dibé 'éi doo ła' 'áąį' ndoodáat da. Łįį dó' doo ła' 'áąį' ndoodáat da. 'Éi bąq díí k'ad dibé ła' nihee hólógo 'éi nléi t'ł'óo'dóo níwohįį' t'éiyá nihá haz'ą. Łįį da bee hinishnáa dooleet niid-zingo 'éi nléi t'ł'óo'dóo níwohįį' t'éiyá nihá haz'ą. Béégashii bee hinishnáa dooleet noo-zįį'gogo 'éi 'inda 'aná'ázt'i' góne' nihá haz'ą, jó danihijiniigo bee nihich'į' nínádajikahgo 'át'é.

'Áadóo béégashii naalyé doo nihił béedahó-zinii, béégashii t'áadoo ndadooltéedę́' daii, 'inda dibéji nihił da'agháii, jó 'éi k'ad t'óo bi-k'ee ti'dahwii'niłh 'aná'ázt'i' dóo t'ł'óo'di. 'Éi biniinaa kóhoot'éedą́' haigo Níłch'itsoh wol-yéego ndízidígíí biyi' naaltsoos bee hadiishłaa. Ha'át'éego 'lá dooleet díí bibéégashii dahóló-nígíí ła' t'éiyá bibid ntsaago 'ada'dółzin. Nihí yę́e ła' 'éi t'óo t'áá 'aktsoni béeda'ii'niil. Haa lá yit'ée lá? Dibé yee' dó' t'áá ła' yah 'anídahidíníidzokish łí jó ch'éeh dííniid. Doo lá bee haz'ą da ni t'óo dashizhdíiniid. 'Éi naa-t'áaniishchíin daho'di'niinii da 'ákódazhdíi-niid. 'Áadóo wónáásdóo béesh bągh dah naaznilí baa níłt'i'. 'Éi yę́eni' díish jįįgóo t'ah doo nihá bééhoozłįį da. 'Éi díí k'ad Níłch'i-

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NAAKAI BITO'GI 'INÁ'ÁZT'I'IGII

(Continued from page 2.)

tsoh wolyéego ndíizidígíí t'áá'tá'í dóó n'léi tsee-bíí jǫǫ' daats'í nihá ʔa' dajilée. Jó 'áko ndi doo yá'áshxǫ' da. K'ad díí ts'ídá t'óó biniinaa 'ahináadijah. Habéegashii ná'ázt'i' bi' nijiisniliígíí dóó t'óó'góó ch'ínihidi'needzoodgo t'óó'di kééhwiit'ínigíí jó díí 'at'ch'i' si'nil. T'óó'góó ch'ínihidi'neelkaadjí 'alááh 'ánídlǫ́. Dichin, té'é'ǫ' da bik'ee ti'dahwii'níhí 'aghá 'ánídlǫ́. Díí Naakaii Bito'gi 'iná'ázt'i'ígíí bik'ee ti'hwii'níhí 'aghá 'ánídlǫ́.

'Éi biniinaa háí shǫ́ hódahólnííh shǫ́, háí shǫ́ díí t'áá dazhdíizts'ǫ́ shǫ́, Tségháhoodzá-ní dóó n'léi Wááshindoongóó 'ahool'áii nihee 'ádíhojólnííh t'áá niháa 'ǫ́h jinízin shǫ́ ts'ídá t'áá 'ájíltso t'áá nihá baa ntsídajikees dooleet. T'áá nihá baa nda'jookqah dooleet. Tségháhoodzá-ní naat'áanii t'áá'tá'í ho'di'nínigíí díí bee ho' nahosisne'go 'eii baa hólne'ígíí doo la' shí' bée'hózin da lá. T'áá la' 'aaníí yá'át'éehgo kééhoht'ǫ́ n't'éé', kót'éego la' niháa ntsés-kees. N'léidégé' t'óó baa ha'ooldee' yéedǫ́ naat'áanii danilínii yiniyé tádíkááh. Diné yá'át'éeh yádaakti'ii n'léi Dá'ák'eh Halání dóó Toohgóó da biniyé tádít'éeshgo yá'át'éehgo yaa ndahalne'. Yowéé shǫ́ 'át'éé lá. Honá'-ázt'i'go biyi'gi dibé hólǫ́go. 'Índa biyi'gi béégashii hólǫ́go. 'Índa biyi'gi naalyéhé bá hooghan hólǫ́go. 'Ayóí 'ánóolin lá 'ákót'éego. Jó dahaníigo kót'éego diné lǫ́'í bi' bée-hoozin. Sáanii, hastóí da bi' bée'dahózin. Haa shǫ́ néelǫ́' ch'íkéí, tsítkéí da bi' bée'dahózin. 'Áko díí kwii, kodi bik'ee ti'dahwii'níhí 'éi t'óó baa yá daniidzingo biniinaa doo ndi háajǫ' da baa dahwiilne'góó, nihinant'a'í t'éiyá t'áá nanit'inee nihá hasht'éédeidoodlǫ́ ch'ééh daniidzingo k'ad 'éi t'óó haat'ééh nahalin. 'Éi bǫ́ ts'ídá t'áá 'ahtsogo nihí' bée'hózin dooleet. Kót'éego yá'át'éeh dooleet.

Díí béégashii bee ʔá'í 'ídlǫ́ ha'nínigíí 'éi shí doo bee 'anishtah da. 'Áko 'éi bǫ́ 'áda'ool-ǫ́'gi doo shí' bée'hózin da. Ndahalyéegóó ndi 'ákwíí la' ndahalyéé lá t'áá'tá'í sizínigíí, díí doo shí' bée'hózin da. 'Áko ndi t'áá 'éi bitah shizhé'é béégashii ʔa' baa nahaaaznii'. 'Áko díí Naakaii Bito'dóó béégashii yígíí 'éi t'áá 'aaníí 'íllǫ́go nahaaaznii'. 'Íllǫ́go dahidédlo'go nahaaaznii'. Nihí díí kodóó t'áá Naabeehó bi-béégashii yígíí, doo Wááshindoon bits'ǫ́dóó noodahii yígíí, 'éidígíí 'éiyá t'ah 'a'oh 'íllǫ́go niháa ndahaaaznii'. 'Áko 'éidígíí táa'go shizhé'é baa nahaaaznii'. Béégashii tsa'ii naaki binááhaaígíí dóó biyázhí t'áá 'áts'íísi yee', cho'adinii nillǫ́go dóó nááná'á' béégashii yáázh ʔa' binááhaa'í nillǫ́go, jó 'áko 'éi bi' táa'go nahaaaznii'. 'Áko béeso naakidi neezná-diin dóó ba'aan tseebídiin dóó ba'aan tseebí

bǫ́h 'azlǫ́' . 'Áko 'aláahdi la' diné bich'i' ndadi'yoolyéet lá béégashii Wááshindoon bi-ts'ǫ́dégé' danéedéehii dabilǫ́'ígíí nisingo bǫ́h tsídékééz. Háálá 'áájí 'aláahgo bǫ́h 'íllǫ́go bá ndahaaaznii'. N't'éé' diné ʔa' yaa ch'ího-ní'ǫ́go béégashii t'áá'tá'í sizínigíí hastádiin dóó ba'aan naaki bǫ́h 'íllǫ́go kót'éego bik'ehgo nihich'i' nda'iisya' níigo yaa ch'íhoní'ǫ́. 'Áko 'éi bik'ehgo baa ntsáhákeesgo la' t'áá 'aaníí béeso lǫ́'í t'óó háájí shǫ́ neheleeh lá.

'Áko t'óó baa ntséskeesgo t'áá la' doo yá'á-t'éeh da. Ts'ídá la' t'áadoo yá'át'ééh wóle'gi da. Biniinaago, jó 'akon díí 'áníid ch'íhoní'-ánígíí kóhoot'éédǫ́ Ní'ch'itsoh wolyéhígíí nídízidígíí biyi' yéedǫ́' naaltsoos bee 'íí'ah. Díí k'ad Naakaii Bito' hoolyéegi Naabeehó bi' kééhasht'ínigíí ts'ídá la' doo yá'át'éehgo doo-kah da. Ts'ídá la' doo k'é nda'ahidó'ne' 'á-t'éego 'ahts'ǫ́jǫ́' shijéé'. Ha'át'éego lá doo-leet lá? Béégashii hwee dahólnígíí la' díí Naakaii Bito'gi 'iná'ázt'i'ígíí t'áá 'íiyisíí bee 'ádídahojólnííh. 'Áko nihí t'áá kwii t'áá shi-dǫ́'dii kééhwiit'ǫ́ n't'é'ígíí t'óó'góó 'anihidi'-niiskaad yéeni' 'éi la' nát'ǫ́'go nihikéyahǫ́ ts'ídá doo chonáol'ǫ́' 'át'éé da. Haa lá yit'éé lá 'ákwe'é t'áá nihá baa nahódoot'ǫ́' dííniid. T'áá hanii bihonídee' nisingo biniyé 'á'ah 'í'isháago kwe'é baa hwiinist'ǫ́'jǫ́. Díí'ts'áa-dahígíí wolyéego nahásdzooígíí biyi'dóó ʔǫ́' neilózi jilínigíí, Rudolph Zweifel joolyéhígíí nihaazhníyáago 'ákwe'é binahódeétkid. Díí ha'át'ii da, nabik'í yáti' wolyéii. Da' t'áásh yidoo'aatgo haz'ǫ́? Da' t'áásh yideesh'aatgo bee shá haz'ǫ́? hodíniid. Bee lá ná haz'ǫ́ ni. Na'ák'iyáti' bee ná haz'ǫ́ shizhdíniid.

'Áko 'éidígíí k'ad kwe'é kéyah 'at'ch'i' baa honiich'i'ígíí t'óó'góó ch'ínihidi'neelkaad ndi daats'í nát'ǫ́'go t'áá chonéidiil'ǫ́' bidíniid. 'Éi lá 'éi shí bee shíhólnííh ni. Tségháhoodzá-ní 'éi doo bee bihólnííh da, jidíniid. Yéeni' n'lááh Tségháhoodzá-ní biniyé niikai n't'éé' doo lá bee nihídahólnííh da ni. Jó béesh bǫ́h dah naaznii' danilínigíí 'éi yee 'ahada'deest'ǫ́. 'Ashdla' náahaijǫ́' t'óó'góó kódadooh'íí' da-nihizhdíniid. 'Áko k'ad 'anéinisdingo 'ashdla' náahaijǫ́' dajinínégé 'ashdladiin daats'í dazhdíniid n't'éé'go doo bik'ida'diitǫ́ daash 'í nisin. Jó Naabeehó niidlinii saad t'áá'tá-hádi bee ha'adzihígíí doo bik'ida'diitǫ́ da. Naakidi, táadi, díí da ná'adleehgo da 'índa bik'ida'diitǫ́. 'Áko 'ákwe'ígíí 'ashdla' náahaijǫ́' dajinínégé 'ashdladiin náahaijǫ́' daats'í dazhdíniidgo 'át'é. 'Indin binant'a'í 'áníid 'akée'-di Tségháhoodzá-ní n'yáhǫ́dǫ́' bi' 'ahidii-kaigo bi' 'ahí' dahwiilne'. 'Áko bi' 'ahí' dahwiilne'go díí naaltsoos bik'ehgo 'a'deet'ǫ́ n't'éé'ii, bee lá 'azlǫ́' n't'éé'ii, jó Bilagáana k'ehgo 'éi "agreement" deitní, 'éi yéé lá háadi sihtsooz lá? Jó 'áko Tségháhoodzá-ní 'ádin lá, Naakaii Bito'gi 'ádin lá. Tóhaach'i'gi naat'áaniishchíin binaaltsoos 'ál'íní góne' dó' 'ádin lá. Háadi lá sihtsooz lá? Be'alííla Si-nildi daats'í sihtsooz jiníigo 'Indin Binant'a'í jilínigíí dah nízdíidzáa ni'. Bik'ínizhnítǫ́' daats'í. Bik'ízhnínítǫ́'go díkwíí lá bikáá' lá? 'Ashdla' náahaijǫ́' daats'í bikáá'. 'Ashdladiin náahaijǫ́' daats'í bikáá'. Kwe'ígi dó' t'éiyá t'áá bǫ́h shíni' si'ǫ́go ntséskees díí.

'Áádóó díí béégashii yígíí doo bee 'anishtah da dishní, 'akon. 'Áko ʔǫ́'ígíí t'éiyá naaki naash'eesh. Wááshindoon bibee'í'diidlǫ́ shaa deet'ǫ́go 'éi bik'í sinil. Naaltsoos, ʔichí' beshjéé' ha'nínigíí dó' bá shee hólǫ́. 'Áko ndi shighangi bee náshdáhgo, bee ná'ásbǫ́sgo, tó da, chizh' da bee niishheehgo ʔǫ́' nahgóó bidideeshchí' yéé doo bee shá haz'ǫ́ da. 'Áko 'ákwe'ígi biniyé naat'áanii dajilínii t'áá bi-

niiyé haa níyáa ndi k'ad bee lá haz'ǫ́go 'át'é ni, jó dashijinii ndi k'ad siláago ʔa' biniyé náánástǫ́ lá. K'ad díí haa'ida ʔǫ́' nahgóó bi-díichidgo shí'diiltsǫ́go t'áá 'áko 'awáalyagóó dah shí'diidlóos nillǫ́ dooleet. Kwe'íigíí díí k'ad n'léi tónteel wónaanídi Hitler wolyé ha'níí n't'éé' 'ákót'éego bidine'é 'áyaa nei'nil n't'éé'. Díí k'ad shí hweesh'ǫ́'ígíí bik'ehgo t'éiyá 'áda-noht'éé dooleet níigo biniinaa 'anaa' hazlǫ́'. Ts'ídá 'éik'ehgo k'ad niháa na'aldeeh díí Naakaii Bito'gi 'iná'ázt'i'ígíí biyi'gi. Ná'ázt'i' góne' hinishnáa dooleet, bee 'iinánii dah yishléet dooleet nínizingo haashǫ́ yit'é 'eii ʔǫ́' t'ízi, dibé da naanaajeehígíí t'áá 'ahtso naal-yéhé bá hooghanjǫ́' naa'oojeehgo naanahóniih. Dóó béeso ʔa' na'o'níitgo kojí béégashii ʔa' nahílniih. 'Áko lá 'índa ná'ázt'i' góne' nihá haz'ǫ́ ni. Jó k'ad kódanihijiní, 'akon.

'Ákót'éego hoot'ǫ́'ígíí la' doo bee haz'ǫ́ da Wááshindoon bikéyah bikáa'gi. Díí k'ad Wááshindoon bidah na'at'agí biyaagi ts'ídá t'áá bee hinishnáa dooleet niidzin shǫ́ bee hinii'náa dooleetgo nihá haz'ǫ́. T'áá 'aaníí bee haz'áanii ha'nínigíí bik'ehgóó 'ániit'éegogo. Jó 'áko t'áá nihí niidzinígi 'át'éego hinii'náa dooleet. Kéyah bikáá' k'éé'dílyééhí bee hinishnáa dooleet niidzǫ́'go 'áájí bee hinii'náa dooleet. Na'aldooshjǫ́ bee hinii'náa dooleet. Niidzǫ́'go 'áájí bee hinii'náa dooleet. T'óó diné bá na'anishjǫ́ bee hinishnáa dooleet niidzǫ́'go 'áádó' 'áájí bee hinii'náa dooleet. Yéé la' díí k'ad Naakaii Bito'gi haz'ǫ́gi dibé bee hinínáa dooleetígíí 'éi dooda. Béégashiigo 'éi t'áá 'áko. 'Áko 'índa díí 'aná'ázt'i' góne' ná haz'ǫ́ danihijinínigíí ts'ídá doo nihí' yá'ádaa-t'éeh da. Ts'ídá t'áá 'ahtso diné bi' 'ákót'é.

Díí Naakaii Bito' haz'ǫ́gi haa shǫ́ n'ídlǫ́' kééhwiit'ǫ́. Naakidi neeznádiin dóó ba'aan díkwíí kwii kééhwiit'ǫ́. T'ah daats'í níwohdi. 'Áko 'éidígíí naakidi neeznádiin dóó ba'aan dishnínigíí t'áá dízdiin dóó ba'aan t'áá'tá'í jil-t'éhégo k'ad kóne' habéegashii dahólǫ́ lá. 'Áko ndi doo t'áá 'ájíltso Naakaii Bito'nii dajilǫ́ da. Naadiin ʔa' jilt'éego 'éi n'léi t'óó'-dégé' dajilǫ́. ʔa' Tóhaach'i'dégé', Ma'ii T'ééh Yítizhídégé', Tsé 'Íí'áhídégé', Halgaidégé'. 'Índa kojí dzit bine'jǫ́ Tó Dildǫ́ hoolyéhedégé'. Díí k'ad 'áádégé' dine'é dajilǫ́go kwii ná'ázt'i' góne' habéegashii ndaakai. 'Áko diné t'áá kóne' kéedahat'ǫ́ n't'éé'ni' t'óó biyaa hada'jii-kaah nahalingo haz'ǫ́go 'át'é díí k'ad. 'Áko 'éi ʔah naat'áanii t'áá'tá'í ha'nínigíí bee ho' hweeshne'. Díí k'ad Naakaii Bito'gi haz'ǫ́gi diné dízdiin dóó ba'aan t'áá'tá'í yilt'éego béegashii bee ʔá'í dajilínigíí diné t'áá ʔa' bi' kéedahojit'ǫ́go t'óó nahjǫ́ háadajitgohgo bich'i-yá'ǫ́ bits'ǫ́' dajiyá nahalingo haz'ǫ́go 'át'é hodíniid. 'Éi t'áá 'aaníí 'ákót'é díí k'ad.

Naat'áanii t'áá'tá'í ho'di'nínigíí ha'át'ii da shí' bée'hodoozǫ́' jinízingo t'áá kǫ́ nihitahgo naaki, táá, díí da hwiiskǫ́go, danihighangóó nahwiitka'go dóó t'áá nihí nihí' da bee ho' táda'diilbǫ́sgo hanáát 'ahí' dahwiilne'go 'ákót'éego t'éiyá t'áá yíní 'át'éegi ho' bée'hodoozǫ́. T'óó n'léi Tségháhoodzá-ní jizdǫ́go díí k'ad Naakaii Bito'gi 'áhoot'éhígíí shí' bée'hodoozǫ́ jinínigíí 'éi doo ho' bée'hodoozǫ́ da. Háálá 'aseezǫ́ dóó woch'íid kónéelǫ́. Díí k'ad kodóó hashne'ígíí ndi doo shí'doodlǫ́ da dooleet sha'shin nisingo biniinaa diné t'áá kwii kéedahat'íinii díkwíí shǫ́ yah 'íí'eezh. 'Éi bináát. 'Índa kwii haaszíí. Díí 'éi bináát hashne'go 'ádishní.

(English translation on page 4.)

ALL ILLUSTRATIONS BY COURTESY OF
THE GALLUP INDEPENDENT
WITH SPECIAL PERMISSION FROM NEA

THE MEXICAN SPRINGS DEMONSTRATION AREA

I am the secretary for the Mexican Springs Chapter, and it is my wish to bring out a few facts for you. It is my intention to hit only the high points in this discussion.

We residents of the Mexican Springs area had a fine beginning fifteen years ago when the Mexican Springs Demonstration Area was established. We were also getting along nicely prior to that time. We were all at peace with our grandfathers, grandmothers, mothers, fathers, brothers and sisters. We were friends, holding a mutual respect and consideration for one another. But fifteen years ago our leaders the tribal councilmen, and a white man from Washington, named John Collier — a man who may still be living, and who was our Commissioner — made an agreement regarding the establishment of a demonstration area at Mexican Springs. The agreement stated that for five years everything possible would be done to improve the condition of this area. From the time it was set up things went beautifully, and some of us were able to get good jobs on it. During this time we were enabled to maintain our families well on our salaries. The fence surrounding the area was built, and we were told to move our horses, sheep, goats, burros and cattle out of the enclosure. This we did, but more than half of the people objected.

"Where shall we take our stock," they asked. "We can move them outside, but the people who live out there will not approve." And they complained, saying, "What shall we use to pay those people if they require payment of us for the use of their range?" So then a white man who was our supervisor, and who took responsibility for us, called a meeting of our leaders, at which time an agreement was reached. According to the terms of this agreement we were told that we would receive payment at the rate of ten cents a head for each sheep removed from the area, twenty five cents for each head of cattle or horses removed; and this payment would be on a monthly basis. That is what the supervisor told us at that time. So it was agreed upon. But we were paid only twice. Thereafter, payment was discontinued, and at present we receive not a cent. The livestock, cattle and horses, that we removed from the enclosure at that time are still outside.

Several months after we drove our stock out of the area, we were told that we could bring some of them back inside. Expecting some kind of skulduggery, some of the people refused, but some returned stock to the area. However, those who returned stock to the area brought back only five to ten head each. Since then there has been dissension of some six years standing. Later on all of these sheep were sold in a body. Because of the dissension, the sheep were sold to white people without the owners being advised of the impending action. And the same lot befell the cattle. Some who were told to move their cattle from the enclosure were subsequently told to move them back in. They moved back from one to five head. Today the dissension continues as ever. On account it people actually fight now. And because of that, cattle are the only stock now permitted within the area. No sheep can return there, and no horse can go back there. Consequently, if we have sheep, they must remain outside the area. If we wish to raise horses for a living, we must keep them outside the area. Those who want to raise cattle for a living can keep them inside the area, we are advised. Those of us who know nothing about cattle raising; those of us who could find no cattle, and those of us who raise sheep by preference, we are the ones who are suffering outside the Demonstration Area. For that reason, last year in December, I prepared a report. Why is it that those who have cattle are the only ones who can keep their bellies big? We others (who used to live in the area, but who were driven out) now find ourselves suffering from hardships of every kind. Why is this? I asked if we could take some sheep into the area, but I was refused. I was told that it was against regulations. The District Supervisor said that. And later I took it up with the Tribal Council. To date the Council has not acted on it. Perhaps this coming December 8th they will take care of it for us. Even so, the situation is not good. At present it is a perpetual cause for contention among us. The people who have their cattle inside (the Demonstration Area), and we who were driven out, and who live on the outside, stand against each other. Those of us who were driven out are in the majority. Those of us who are suffering from hunger and poverty are in the majority. We who suffer on account of the existence of this Demonstration Area are in the majority.

Therefore, whoever is in charge, whoever hears of this, whoever feels responsible for us from Window Rock to Washington, whoever is deeply interested in us, give this matter your deepest thought for us. Plead in our behalf. When I told the Superintendent at Window Rock

about this matter, he disclaimed any knowledge of it. He said that, inasmuch as we were getting along well in the past, he thought that we were getting along nicely at present. Since the time when this area was set up men in charge have gone about promoting it. Navahos who are good orators have been taken to Many Farms, and up along the San Juan to speak in favor of it. (They have represented it as) something really marvelous. (They have represented as marvelous the fact that) in their area there are sheep, cattle and a trading post. It is indeed wonderful that way (they said). As a result many people have heard about it. The older men and women know about it. Many young men and women know of it. But we who live here, and suffer from it are ashamed of it, and we have never gone elsewhere to tell our side of the story. We have held a vain hope that our leaders might be able to make necessary adjustments without fanfare, but now it is emerging into the open. So now you will learn of it everywhere. That will be all right.

I am not a member of this Cattle Association, so I do not know anything about the rules of the organization. I do not know anything about price per head of livestock, nor about price in general. However, my father, who is a member, sold some cattle. So I do know that cattle from Mexican Springs bring a good price. They brought a good price per pound. We here who had unimproved cattle — not the improved type introduced by the government — received a lower price. My father sold three head (of the unimproved type) — a two year old cow, a little steer, and another, a yearling calf. Altogether, they netted \$288.00. I figured that, if the people owned improved cattle of the type introduced by the government, they would get a better price, for this type usually brings more. But another man said that (the unimproved) cattle brought \$62.00 a head. So, thinking of it, I see that a lot of money is being lost (by not having improved stock? Or by inconsistencies in prices paid to the individual members of the Cattle Association? — Editor's note.)

As I think of it, it (the Cattle Association) is not good (because different members arbitrarily receive different prices for their beef). There is no way whereby it could be improved. Consequently, last December I submitted a report. My neighbors here at Mexican Springs are not getting on well. They are violently at odds with one another. What is the answer? Those who possess cattle in the Mexican Springs Demonstration Area are those who seem to feel that they run the affairs of the whole region. We who lived there at first, and who were forced out, can receive no benefit from our former land. I asked that the reason for this be discussed. I mistakenly thought that it would be a simple matter, so I called a meeting to discuss it. Rudolph Zweifel, the Supervisor in District 14 was present, and I asked him about it. I asked if such matters are in order for discussion. I asked if I would be out of order in bringing up such a matter. He assured me that I was at liberty to bring up the subject about which I was concerned.

Now in the matter of withholding use of the land (in the Demonstration Area), I asked him if we who were driven out of the area can again use the land. He said, "I am the one in charge, not Window Rock." But when we went to Window Rock about this matter we were told that we were out of order in bringing this matter up. We were told that the Council made an agreement. But they originally told us to move out for a 5-year period — I now have concluded that they must have meant 50 instead of 5. We Navahos never understand the first time we are told — we understand only after the second, third, or fourth time. So it might well have been 50 years. The last time the Commissioner was at Window Rock, we held a little meeting with him, and conversed with him. In the course of our conversation we asked him where this agreement is kept. It is not at Window Rock, and it is not at Mexican Springs. It is not in the office of the District Supervisor at Tohatchi. Where is it? The Commissioner said that it might be in Albuquerque, and then he departed. I wonder if he has found it. If he located it, how many years does it indicate. Perhaps 5; perhaps 50. This question bothers me.

And as I said, I am not in this Cattle Association. I merely have two horses. I have government brands on them. I have a permit for them, too. However, when I come home with the horses, as from hauling wood or water, I cannot turn my horses loose there on the area (I have to take them outside). But when I went to see the man in charge about this matter I was told that I do have the right (to graze my horses there in the area) but now they have placed another policeman there to enforce the law. If they catch me letting a horse loose there, they will march me off to jail. That was the way Hitler across the sea regimented his people. Dictator-

ship of that type brought on a war. Yet, a similar state of affairs now exists in the Mexican Springs Demonstration Area. If you say that you want to live in the area, you must sell your horses, goats and sheep — and you must borrow what funds you need so you can buy cattle. Then you gain a right in the area. That is what they tell us.

That kind of an order is illegal on government land. We who live under the flag of the United States have a right to make our living as we choose, provided that we live within the law. We are free to live as we choose. If we want to be farmers, we are free to be farmers. If we want to live as stock-raisers, that is our privilege. If we prefer to work for wages, we have the right to do so. But at Mexican Springs they tell us that we cannot be sheep-raisers — just cattle-raisers. This business of being permitted to live inside the area only if we are cattlemen is something we do not like. It's that way with all the people.

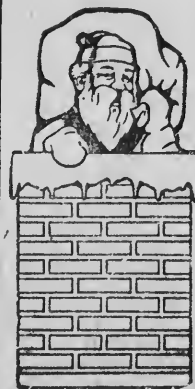
There are many of us living at Mexican Springs. There are more than 200 of us living here. But of these 200 or more, only 41 are cattle-raisers, and they are not all Mexican Springs people. 21 of them are outsiders — some from Tohatchi, some from Coyote Canyon, some from Standing Rock, some from the flats, and some from over the mountain. All these outsiders run cattle in the area. So they are usurping what really belongs to the people who are native to the region. I once told the Superintendent about it. I told him that these 41 men at Mexican Springs, who are members of the Cattle Association are actually taking the food from the mouths of the rightful residents of this region. That is the present state of affairs.

The Superintendent, in order to find out about the matter, should come here to spend two, three, or four days among us, and we will take him about in our wagons, and he will learn as we discuss it in his presence. He will not learn the truth about Mexican Springs at Window Rock. Gossip is widespread, and lies are legion, that is why. I may not be believed, so I have brought several people with me. I have prepared this account in their presence. They will bear witness.

(In view of the great sociological importance which, in the Editor's estimation, is attached to the discordant views held by the Mexican Springs people, Mr. Becenti's article has been fully translated. It is to be hoped that a similar article may be prepared by a member of the opposing camp. By thus giving the people an opportunity to express their thinking with regard to these questions, an amicable solution may become apparent. With minor exceptions Mr. Becenti's account has been very clear; where the text was ambiguous, the alternative interpretation was indicated. Unfortunately, time did not permit that such passages be elucidated by the author. —Editor's note.)

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.



A VERY MERRY CHRISTMAS

AND



A HAPPY NEW YEAR

BILAGÁANA HAZHÓ'Ó BÍDAHWIIDIIL'ÁÁL

Bilagáanak'ehjí yáti'go ła' saad t'áá'á'í si'ánígíí 'áá'iyiñíníi haa shíí néeláá' 'a'q'q' ádaat'é. Díí 'áá'iyiñínígíí ho' bééhózingo doo nani't'agóó bee yáti'ii dóó ła'da hanáá' yee yádaa'ti'go bééhó-zínígo 'át'é. 'Áádóó díí saadígíí ła' doo ts'ídá saad 'ádaat'éé da ndi t'óó bee 'a'ch'í' yádaati'. 'Áko ndi naaltsoos bikáá' neii'ní'ígíí 'éi doo 'ádeit'íí da. Díí saad bee yádaati' t'éiyá biniyéhígíí bii-gahgóó sq' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilígíí 'áá'iyiñíníi t'áá' diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá' 'éi saadígíí bee hada'iis-dz'í'go bikáá', 'áádóó bíghahjigo dik'áago nda'asdzoogíí biyi' díí bee hada'iisdz'í'ii 'ánínígíí t'áá' nihí bida'alyaago 'ádaah'te'.

Saad nááná'la' nilíí ndi 'áá'iyiñíníi t'áá' bił 'aheelt'éhígíí 'éi dó' kwii dabikáá'. Jó 'éi 'a'ch'í' názhahígíí () bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus, perhaps, a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

1. take.

a. (carry).

Take this loaf of bread to your mother, Díí bááh nimá bich'í' **dí'aah**.

b. (accept).

Take a cigaret from my package if you want one, Nát'oh ła' nínízingo shi-nát'oh bizis biyi'déé' ła' **hanitijh**.

c. (use).

Take my car if you want to, Shichidí nínízingo 'éi **bee dínááh**.

d. (carry off without permission).

Someone **took** my pencil, Háí shíí shibee'ak'e'elchíhí **sits'áá' néidiitá**.

e. (accept passively).

That man never talks back to his boss; he just **takes** everything without saying a word, Níléí hastiin yá naal-nishígíí doo yidááhdéé' yá'łti' da; t'áa-doo yá'łti'í **t'óó dahidiighááh**.

f. (transport; accompany and pay one's way).

He **took** his wife to the hospital, Be-esdzáán 'azee'ál'ígóó **yit'í'áázh**.

My father **took** me to the show, Shizhé'é na'alkidgóó **shít naazh'áázh**.

2. take a bath (bathe).

I **take a bath** every night, T'áá 'e'e'-ááh bik'eh **nínáshbeeh**.

I **take a sweat bath** every so often, T'áá 'ahááh nahalingo **táchééh nash-nah**.

3. take a drink of (drink).

I **took a drink of** water from his well, Bito' hahaas'nilí dóó **'eeshdláá'**.

4. take a look (look).

Take a look outside and see if it is cloudy, T'í'óó dóó **díní'íí'** k'os dó'ósh íí.

5. take a look at it (look at; examine)

Will you **take a look at** my car and see what is the matter with it? Shichidí daa shíí yit'é, **shá níní'í**.

6. take a nap (nap).

This little boy is **taking a nap**, Díí 'ashkii 'á'łts'íísígíí **t'óó kónigháníí'** 'iit-háásh.

7. take (a newspaper) (subscribe to).

I **take** the Gallup Independent, Na'-nizhoozhídóó naaltsoos hani' bee hahinidéhígíí **náhidishnííł**.

8. take a shot at (shoot once at).

I **took a shot at** a coyote this morning and I don't know whether I hit him or not, 'Ahbínídáá' mą'ii **yíníłdon**, bił daats'í 'adéłdóh, 'éi doo shít bééhózin da.

9. take advice (do what some one tells one he should do).

He **took my advice** and put his children in school, **Shíhoosníí'go** ba'á'łchíní 'ólta'j'í' niinínil.

10. take after.

a. (be like; be similar to).

This little boy **takes after** his father, Díí 'ashkii yázhí bizhé'é **t'áá yeel'í** (doo daii' bizh'é'é **yit'ahinoolin**).

b. (start to chase).

The dog **took after** the cat, Łéechq'í' mósí **yikéé' yaaltáál**.

11. take aim (aim).

Take good **aim** or you'll miss him, Nizhónígo **bik'eh díní'íí'**, doodago 'éi díísih.

12. take an interest in (be interested)

If you **take an interest in** your work, you will earn more, Ninaanish **bíninidłjigo** lq'í' nááhíłbjih dooleet.

13. take a walk (go for a walk).

I like to **take a walk** on Sunday afternoons, Damjigo **t'áá ni' háájí da naa-sháago** shít yá'át'ééh.

14. take apart (take down; tear down).

He **took** his car **apart** to see what was the matter with it, Chidí lá daa yidzaa lá dínéesh'ííł níigo **tááyoos'nil**.

15. take away (carry away; haul off).

Don't **take** this book **away**, Díí naaltsoos **yóó' 'oó'áál** lago.

Take that skunk away, 'Eii gólízhii **yóó' 'anítteeh**.

16. take away from (take by force).

He **took** my gun **away from** me, Shibee'eldóh yéé **shighayítá**.

17. take cold (catch cold).

Don't sit in the draft; you'll **take cold**, T'áadoo ních'igi sínídáhí; **niih dootk'as**.

18. **take down.**

- a. (take apart).

He **took down** his car and couldn't get it back together again, Bichidí **tááyoos'nilií** ch'ééh 'ahiih néi'nííł.

This gun is a **take-down** model, Díí bee'eldqoh **tanínáo'niígíí** 'át'é.

- b. (lower).

Take down that jar for me, 'Eii tózis shá **nani'aah**.

- c. (write down).

Speak slowly so I can **take down** what you say, Tqadee yáníłti, 'áko hahídziíhígíí **naaltsoos bikáá' 'ádaashłe'**.

19. **take for a ride** (give a ride).

Come on, I'll **take you for a ride** in my new car, Hago, shichidí 'ániidígíí **háájí da bee nił dish'aash**.

20. **take from.**

- a. (carry away from).

Who **took** the red pencil **from** my desk? Háishq' naaltsoos bikáá' 'ál'íní bikáá'dóo bee'ak'e'alchíhí łichíí' yéé **sits'áq' néidiitq.**

- b. (subtract).

Take two from four and you have two left, Dí'ígíí naaki **bizhdínilgo** naaki doodzih.

21. **take heart** (regain courage).

The silversmith was discouraged because he broke his hand, but he **took heart** when he found that he could use the other hand just as well, Béesh łigaii yitsidii bíla' k'íiníłgo yiniinaa doo 'á-kódzaa da, nt'ée' łahjí bíla' t'áá 'ákó-t'éego yee nináánálnish lágo baq **bił hóozhqd.**

22. **take stock in** (believe; have confidence in).

Some people do not **take** much **stock in** what that man says, Diné ła' 'ńléí hastiin hahadziihígíí **doo dayoodłq da.**

23. **take in.**

- a. (give shelter to).

He **took in** his deceased brother's children, Bik'is daaztsáqgo ba'átchíní yéé **dah yidii'eezh.**

- b. (hoax; swindle).

Don't let those swindlers **take you in**, Binda'adlo'ii t'áá ká ła' **ni'dóleeh.**

- c. (do people's laundry to make a living).

The old lady had to **take in** washing after her husband died, 'Asdzqá sání bahastiin daaztsáqgo **t'áá hooghanjí da'iigisgo deeshnish.**

24. **take it** (be hardy; be tireless; be able to withstand).

Horses can really **take it**, Łíí' 'ayóo 'íníłdzil. (Łíí' doo k'eh yileeh da.)

25. **take it amiss** (be offended).

He **took it amiss** when I told him that he worked too slow, Doo hah nanilnish da bidishníí nt'ée' **yik'ee 'ák'e'asdli'.**

26. **take (medicine).**

Take this medicine every four hours, Díí'di 'ahéniná'álki'go díí **'azee' nání-dííh.**

27. **take off.**

- a. (remove clothing or shoes).

I **took off** my clothing and went to bed, Shi'ée' **hahidiish'nil** dóo nétí.

Take off your shoes, Nikee' **hadii-dlé.**

- b. (leave the ground).

The airplane **took off** from my field, Shikéyahdóo chidí naat'a'í **ńdiit'a'.**

- c. (remove from a surface).

Someone **took** a book **off** my desk, Naaltsoos bikáá' 'ál'íní **bikáá'dóo** hái shíí shinaaltsoos **néidii'qá** lá.

28. **take on** (hire).

They are **taking on** workers at the mine, Ha'agéedi ndaalnishi ła' **'anáá-há'ńíł.**

29. **take** (his, her, its) **picture.**

Let me **take** your **picture**, Naaltsoos **bikáá' ne'eshtéeł.**

30. **take pride in.**

- a. (do it carefully).

When my father makes jewelry he **takes pride in** his work, Shizhé'é t'áadoo le'é béesh łigaii yee 'íł'ígo **nizhóni go yaa hóyq.**

- b. (be proud of).

He **takes pride in** the fact that he is a Navaho, Naabeehó nishłí nízingo **baa bił hózhq.**

31. **take seriously.**

- a. (believe).

Don't **take seriously** what he says — he's just fooling, 'Eii t'áadoo **yinidłání** — 'eii t'óo nínó'ááh.

- b. (take an interest in).

You must **take** your studies **seriously** if you want to learn everything you possibly can, Yéigo 'íhwiideesh'áát nínízingo 'ólta'ígíí **yéigo bidinilkaal.**

32. **take sides.**

Don't **take sides** in other people's arguments, Diné ła' 'ałgha'dit'áhgo t'áá ká ła' **bich'iji wóóle'.**

I **took sides** with my brother in his fight, Sitsilí diné ła' yił 'ałk'iilwodgo sitsilí **bich'iji sélíí'.**

33. **take sick** (become sick).

He **took sick** while he was on his way to town, T'áá kingóo joogáatgo **hatah honiigaii.**

34. take stock of the situation.

His car got stuck in the snow on a stormy night. At first he was afraid, but he **took stock of the situation** and found that he had food, blankets and matches, so he knew that he would get along all right. Tł'ée'go níchxiilgo chidí bił náálwoł nt'ée' yas yii' di'noolbąqz go t'óo yik'ee bił hóóyée'. **Hazhó'o yaa ntsézkéezgo biyéel yii' déé'jii'** nt'ée' doodjii' dóo beeldléii da dóo tsitł'ékí da t'áa 'altso hólóq lá. 'Áko 'índa bii' hááhwiisdo.

35. take time.

a. (require much time).

It **takes time** to weave a rug, Diyogí yitł'óogi t'áa **hodinaah**.

b. (act slowly).

He always **takes his time** when he goes to town, Kingóo digháahgo na'áho-dilziidgo 'iighááh.

36. take to his heels (run away; flee).

When I threw a rock at the bull he **took to his heels**, Dóola tsé bee yiniit-ne' nt'ée' **dah diilwod**.

37. take to task (reprimand).

My father **took me to task** over the money I squandered in town, Béeso t'óo bee naashnéego biniinaa shizhé'é **shich'a hóóshkeed**.

37. take to.

a. (carry to).

Take this coat **to** your father, Díi 'ée'tsoh nizhé'é **bich'i'** **díłtsóós**.

b. (like; form a liking for).

I think this dog **takes to** me, Díi 'la' tééchq'q'í t'áa shí t'éiyá **shich'i'** **dah yilwo'**.

38. take the dimensions of. (measure).

He **took the dimensions of** the school-house, Kin bii' 'ólta'ígíi t'áa **'altsodéé' yida'néé'qad**.

39. take turns (alternate).

We **take turns** cutting the wood, 'At-nááhiit'ashgo chizh 'ahidiilne'.

40. take up (begin the study of).

I would like to **take up** medicine or law in college, 'Olta' hótsoagóo déyáago 'azee' 'ál'i' doodaii' 'agha'diit'aahii 'adleehegi da **bíhwiideesh'áát**.

TL'ÓÓ'GÓO DA'INÍSHÍGÍI BAA HANI'

'Akée'di da'ahijoogá'qadqá' kin daatqáqgóo t'áadoo le'é t'áa 'ákwií jii' chodao'íinii 'ádaal-'inéegóo ni' 'adaalyaago biniinaa t'áadoo le'é t'áa bini'dii ndahaazhaazh. 'Éi yéé lq'í k'ad 'ándaalne'go 'ákqó naanish da'ílinii dahazl'jii'. Díi biniinaa Bilagáana bikéyah dahólóonii bá ndaalnish t'eh yéé 'altso kin daatqáqgóo naanish da'íligóo 'altso bits'qá' sil'jii', 'áko 'éi 'áq-jí 'ákódzaago k'ad 'ákqó k'ééda'dilyéehgqó Naabeehó bá naanish dahóló ha'níigo 'áádéé' diné ndaalnishii daókeed. Díi kéyah nihit dah si'ánigíi 'e'e'aahjigo Bilagáana k'ééda'didlée-hii 'áshjiih tikan 'índa ch'iyáan ndanise'ii dóo ndik'q' nínádeiniit'jiih. 'Áko 'éi nihináhas-dzooigíi t'áa 'ahánigi ndahadleeh.

Ch'iyáan ndanise'ii yéigo ndaneest'qágo 'át'é, 'áko 'éi hasht'e daalne'góo 'Naabeehó naanish bá dahólóq lá. Jó 'áko kqó gaan bee nda'anishigíi Naabeehó bá hóló. Ndi doo t'áa 'át'é gaan t'éi bee da'iniish da; t'ahgqó bee na'anishí naaznil. T'áa 'ákót'éego náas ho-deeshzhiizhgóo háadi da bee na'anishí t'áa bí 'áshjiih tikan hayiiníit dooleet. 'Áádóo ndik'q' náyiiláahii béé'deetqajj' gaan bee na'anishigíi nihits'qá' bi'oh dooleet.

K'ad naadiin náahaiidqá' daats'í díi, kéyah 'a'nii'gi t'áa 'íiyisíi naadqá' náhadláahgo ho-deeshzhiizh; 'íidqá' naadqá' bee binda'anishigíi 'ádingo, 'áko t'áa gaan t'éiyá bee ndahoji-god, 'índa dajiyish dóo naadqá' hasht'e dajile' nt'ée', 'áádóo t'ah hóshch'ishgi naadqá' bee binda'anishigíi t'ah bééda'deestqá dóo t'ah 'á-daalyaago 'éi Bilagáana bikéyah dahólóonii bich'i' ndahaznii', 'áko k'ad 'áájí gaan bee na'anishéé 'ádingo chidí naa'na'í t'éiyá naa-dqá' yidayilníish, 'áko háadi shíi' díi k'ad t'óo-góo dá'ák'eh binda'anishigíi 'atdó' 'ákódooníit go gaan bee na'anishéé 'ádin dooleet. Náa-ná t'oh naadqá' dóo t'jii' bidqá' ndahadleeh-góo 'atdó' haa shíi' néelqá' naalnishí t'oh naa-dqá' haalk'áah dóo 'ádeit'jii'go biniyé tádadi-néeh t'eh nt'ée' 'atdó'. K'ad chidí naa'na'í

t'éiyá hada'at'k'ááh, kwe'é dó' k'ad t'áa gaan bee na'anishéé 'ádin sil'jii'.

'Áko 'ákqó t'óo'góo k'ad t'áa gaan bee 'á-shjiih tikan bida'iníshigíi 'atdó' háadi shíi' t'áa hoolzhishgi bee na'anishí t'ah bínináadeetqágo gaan bee na'anishéé nihiyaa haidooléet, 'ákó-dzaago bee na'anishí dayiichjiihii t'éiyá t'óo-góo naanish bá dahólóq dooleet. 'Éi biniinaa k'ad t'óo'góo naanish hadaakaii 'ihoo'aah wolyéii 'áłtsé baa ntsidaahkees. Háálá t'áa ha'at'ii da baa 'ajiiłta'go t'éiyá doo ts'ídá há tsíst'á hazt'ii' da.

'Áko 'ákqó ndaalnishgqó t'áa ha'at'éego da 'ihoo'aahigíi t'áa 'iighah dayinółt'éehgo yá'á-t'ééh, háálá díish jii' di t'áa 'íiyisíi tsjii'go t'ahgo 'anáhooníit, t'áa nínáhahááh bee na'anishí nibéé'diitjiih, 'éi t'áa bíighah danohłjii'go dóo 'álqajj' ntsidaahkeesgo t'áa 'íiyisíi yá'át'ééh, 'áádóo bá ndaalnishii t'áa 'aaníigóo dóo t'áa bąqłhłjii'go yá'át'éehgo bá joolnishgo 'áko doo haidlee' da. 'Áko 'éi naakigo yá'át'ééh njil-nishgi dóo 'ihoo'aah t'áa bee hwéeho'dilzingo 'áko t'áa 'átajj' naanish há hóló nahalin, 'áko kwii haz'q' t'áa nihí baa ntsidaahkees. 'Áko háadi da diné ch'ée'h 'ádaat'jii' ndi t'éiyá t'áa naanish nihá hólóq dooleet. Kwii haz'q' t'áa nihí nihíhólníih.

At present there is a great demand for labor in agricultural, and in other areas. During the war many people migrated to industrial areas, attracted by high wages. These people have not returned to work for the farmers. This is one reason for which the Navahos are able to find plenty of work at present.

However, a great demand for labor, coupled with inability to find an adequate supply, is stimulating the development of new form machinery. Some day soon hand labor may be entirely replaced by machines. Not many years ago corn was picked by hand in the midwest, but now it is all picked by machines which have replaced the picking crews of former times. Similarly, the combine is rapidly taking the place of the old time threshing crew.

So Navahos must realize that great changes are taking place which will ultimately affect them. They must strive to get an education which will make it possible for them to change with the times.

TSÍDII T'ÓO 'AHAYÓI KIN YIK'ÁAH'

YÍJÉE JINÍ

'Aak'eedjii' hodilzhishgo tsídii ndabeehaah-góo 'anáhákáa t'eh. 'Éigi 'át'éego t'ah tsídii t'óo 'ahayói shádi'áahjigo ndayit'ááh nt'ée'. New York hoolyéego kin haal'áhagi kin ts'ídá 'aláahdi yaa'áhigíi t'ah yik'qáh yijée' lá jini t'ée'go. T'ah nt'ée' kintahjii' tsídii nahini-déehgo hadazhdees'jii' jini. Tsídii kin niit'aa'jii' nahinidéehgo wónáásdóo k'adéé haiłkaah jini. Díkwíidi neeznádiin shíi' naníídee' jini. Ła' t'áa daneeznáago nahineezdee' jini. Ła' t'óo bini' 'ádaasdjii' lá jini. Kin tsídii yik'qáh yijé'ígíi 'éi Empire State Building wolyé jini. Ts'ídá 'éi t'éiyá 'aláahdi kin nineezgo baa hani'. Tł'ée'go shíi' tsídii dayit'áahgo díi kin 'aláahgo yaa'á yéé t'áadoo dayiit'sqá da.

It was recently reported that birds flying south for the winter collided in great numbers with the toll buildings in New York City, and rained down on the streets.

NAABEEHÓ ŁA' NIDADOOLNISHGÓO BIL

'IT'A'

Naabeehó naadiin naaki yilt'éego ndadool-nish biniyé Na'nizhoozhí dóo bił dah 'adiit'a' jini. Nléi náhookos biyaají Nebraska hool-yéego náhasdzooigíi biyi'góo. Na'nizhoozhigi naanish bá hooghanigíi shíi' t'áa 'ákóbi'doo'-niidgo t'áa 'ákólyaa.

'Éi díi Naabeehó 'áadi tó nidaadlqahgqó yindaalnishgo naaki daats'í bee ndadidooziłgo 'índa 'áádéé' ndookah. Nídashdzogo naanish bá dahooghangqó díkwíigóo shíi' naaltsoos tádadiina. 'Áádóo 'índa Na'nizhoozhigi 'índa bee lq' 'azl'jii' dóo 'índa Naabeehó naadiin naa-kigo shóozt'e' ní jini Chas. Ponto, naanish 'alqajj' bee bíhólnihigíi. T'áadoo lq'í 'ahée'-ilkeedí Naabeehó Nebraska hoolyéégóo bił dah 'adiit'a' jini.

Laborers were urgently needed for some flood control work in Nebraska. Navahos were recruited in Gallup, and flown to the work site.

TL'OHCHINÍJÍ DINÉ KÉÉDAHAT'ÍINII BAA HANI'

BY HASTIIN BIYO' ŁÁNÍ YĚĚ BIYE' — RAMAH, NEW MEXICO

PART III

T'iists'óóz Nídeeshgizh hoolyéedi Bilagáana Naat'áanii Yázhí wolyéé léi' diné yinant'a'í silíí' hodoo'niid. Díkwíí shíí 'éi náahaiídqá' naat'áanii nihá neezdáago 'áádéé' siláago ła' shaa níyá. Ha'át'íí lá biniiyé lá. Haa lá yisdzaa lá nisin. Nt'ée' t'áqdoó 'át'éhé da ndi, díí 'aseezí ndaat'i'ígíí t'éiyá biniiyé naat'áanii hágo nihiłní. 'Ákqó dadoohkah nihidíiniid. 'Áko 'ákqó 'atah níyá. 'Áadi niikaigo ndanihídeéekid dóó t'áa diné naat'áanii nilínigíí nihee 'ádin lá nihi'doo'niid. 'Áko baa 'álah dooleetgo ła' ndadootéet. ła' ndasootłigo 'áádéé' shaa doogáat' nihidíiniid Naat'áanii Yázhí wolyéé léi'.

Nináhaakaigo Bilagáana naalyéhé yá sidáhi 'éi bee bił náhweeshni'. Naat'áanii yázhí wolyéé léi' 'álah doohleełgo naat'áanii ła' ndadootéet nihiłní bidíiniid. Lq'q, 'éi yá'a-t'éeh ni. T'áa kwii sha'at'ee 'álah dooleet nihidíiniid naalyéhé yá sidáhi. Ndahosiit'qá dóó diné hani' bitaa sé'q.

'Áko 'aadóo njiiskai nt'ée' doo 'aktso njiiskai da. Hastóí t'áa dahojíyánéé 'ádajidin. 'Áko shí t'éiyá 'akwii náánisdzá. T'áadoo hózhó dahóyq da nahalinígíí t'éiyá niheeskai. 'Asdzání da. T'áa 'at'kéé' ni'iildéehgo wónáasii' 'at'ni'ni'q. 'Áko ndi doo łq da.

'Áko naalyéhé yá sidáhi t'éiyá nahgóo naagháa nt'ée' 'áádéé' haadzíí. Da' doosh ła' náádoodáí da, díiniid. Hani' bitaa sé'q ndi ha'át'éego shíí doo níyáhi da. Ha'át'éego shíí 'ádaadin bidishní. 'Áko k'ad lá dooleet ni. Tsíłgo t'áa k'ad bééhodooziji' yéeni' ní. 'Áko 'índa haa yit'éego baa ntsíní-kees? Háí dooleet nínizin, shidíiniid? 'Áko hastóí ła' t'áa dahojíyánigíí ła' hwee haaszíí, 'azhą doo jiníyaa da lá ndi. 'Éi daats'í dooleet nisin dishní. Nt'ée' 'éi dooda ní. 'Áko náánáta' náájisdz' 'éi nááhweeshji'. 'Éi dooleet náádish'ni. Nt'ée' 'éi 'at'dó' dooda. Doo bíighah da náádí'ni. 'Áádóo náánáta' náájisdz' nááhweeshji'. 'Éi dó' dooda náádí'ni. T'áa 'ákót'éego hastą jilt'é daats'í t'áa doo njiiskai da ndi ch'éeh hwee haaszíí. 'Éi t'áa 'aktso doo dabíighah da ní. T'áa ni-shq' haa nít'é? Da' níish doo nínizin da? shíłní. Shíshq' ha'át'íí biniiyé? Hádąq' lá kójit'éego, kózhnítłsázigo naat'áanii jilí. Naat'áanii baa dzółniigo 'éi yá'at'ééh. Shí 'éi t'áa 'hazhó'ó doo shaa dzółni da. Shíł teeł yoot'íí 'éi baa 'ádishní, bidíiniid. Dooda, shí 'iinisingo t'áa ni dooleet nisin shíłní. T'áa 'iyisíí doo 'ádaa jóshdlí da dóó hóla, diné bił kééhasht'í-nígíí shíí ha'át'íí danízin bidishní.

T'áa díkwíí 'ahíiikaigo kqó nijiztánéé 'ájí' hach'í' haadzíí. Shí díí kqó sizínigíí naat'áanii 'ádoonítł nisin. Nihíshq' 'éi ha'át'íí danohsin? Ha'át'éego baa ntsidaahkees? hodíiniid. T'áa 'áko t'áadoo háájí da hanáa' 'adziihi, "'Éi lá yá'at'ééh ni. 'Éi lá daniidzin ni," dajiníigo hahozhdíłdláad. Da' t'áa 'aaníí 'ádadohni? hodíiniid. 'Aoo', t'áa 'aaníí 'áadii'ni dazhdíiniid. Lq'q, jó 'ákót'éé lá díiniid shé.

'Áádóo naaltsoos yikáa' 'áyiilaa dóo shaa yiníłtsooz. T'áa ni 'néigóo naat'áanii bich'í' díłłtsos. 'Áadi shíí, 'índa hazhó'ó naaltsoos ná 'iidoolíł shidíiniid. 'Áko 'ákódzaa.

'Áádóo naaltsoos yéé naat'áanii bich'í' dah diłłtsooz. Nidiniilt'éego 'ákqó dah diłł'ázah. 'Áadi bił yah 'iit'ázahgo naaltsoos yéé bíłak'éeltsooz. Yinéet'íí'go t'áa ni nini'deeltíí lá shíłní. T'áa 'áko naaltsoos ła' yik'i náá'ashchíí dóo shaa yiníłtsooz. "Na", kwii naat'áaniishchíin," shidíiniid. 'Éi 'áádóo t'áa 'cájí t'éiyá baa náshdąhgo hodeeshzhiizh. Tséhootsooiji 'éi t'áadoo niséyaa da. 'Álah ná'adleeł ha'nii ndi doo 'ákqó naashaa da. T'áa hazhó'ó t'áat'ahádi 'áadi níyá. 'Áádóo 'éi t'óó 'ákót'éego hoolzhiizh. 'Ídąq' t'áa honítłóo nahalin yéedąq'. T'áa bíyó t'áa hasht'e hodit'é nahalin yéedąq'. 'Áádóo díí kéyah haz'qagi t'éiyá bidiishkaal. T'áa kónighání nahalingo bee hanásdzih. T'áa ná baa hwiidnóo-t'íł. Hahgo shíí dooleet. T'áa baa nánít'í. Shí dó' kodóo t'áa ná baa yinisht'í shíłniigo 'aadéé' hodeeshzhiizh.

'Éi 'aadóo t'áa nízaad ninááhoolzhiizhgo hastóí 'íidąq' naat'áanii dajilínéé hadahojiz'q hodoo'niid kojí T'iists'óózíí. 'Atsidii Nééz joolyéé nt'ée', 'éi hahojíí'q hodoo'niid. 'Índa Hastiin 'Adiits'a'í ha'nínéé da. 'Éi shíí yit'ahaa nádaakahgo wónáásdóo yee 'ahada'deest'q. Wáashindoongóo diikah hodoo'niid. 'Kéyahígíí 'áadi ha'át'éego da baa dahodiilnih hodoo'niid. Bilagáana nihinant'a'í dajilíini t'óó bíyó doo dajisih da. T'óó bíyó t'áa nihił 'akta nádahojilnihi 'át'é. Doo t'áa 'át'éego bee nihił dahojilni da. Haahláa yee' t'áa nihí bik'idiikah níigo 'Atsidii Nééz wolyéhéé dóó Hastiin Adii-

ts'a'í yéé hodeez'q hodoo'niid. 'Áko t'óó Wáashindoongóo da'deesdee' jiní daha'níigo baa dahani'. Diné Wáashindoongóo dadookahii bits'a' daha'níłgo baa 'álah ná'adleeł dahani. T'áa hazhó'ó bíłatah dahashzhiizhgo haa'ishq' 'atah deesháat' díiniid. T'áa shí 'ákót'éego bił kééhasht'íinii bich'í' haaszíí. "Lq'q, 'atah dínááh. Nihá 'atah díníyáago yá'át'ééh," dashizhdíiniid.

Wáashindoongóo dadeeskaaígíí Na'nízhoozhídi nida-haz'q jiní hodoo'niidgo kodóo 'ákqó dah diikai. Tániilt'éego. 'Áadi niikai nt'ée' 'akwii nda'iisdee' lá. Hastiin 'Adiits'a'í dó' níyaa lá. Hastóí díkwíí shíí dadeeskai lá. ła' 'néi dził 'ibái hoolyéedéé' lá. ła' 'éi Tsézhin Bii'dóo nt'ée' lá. 'Áádóo díkwíidéé' shíí dó' ła'. T'iists'óóz Ndeeshgizhjí 'Atsidii Nééz wolyéhéé dó'. 'Índa Ts'ihootsodóo 'éé' neishoodii Tsiishch'ilí wolyéé nt'ée', 'éi dó' lá.

'Éi t'áa 'akwii danihiiską. Biiskání 'ahbínigo náhást'éi-góo 'oolkítgo kq' na'at'baqsii ła' yíłwod. Yáál bik'é nihił dah 'adiilyeedígíí 'ájí' 'adahaa'nil. 'Áádóo nihił dah 'adiilwod, dóó 'néi Wáashindooh hoolyéé léi'di niikai. 'Áadi díkwíí shíí danihiiską.

'Áko 'índa nihinant'a'í 'akéedéé' daats'í nilíí léi' bił yah 'iikai. 'Alqąj' sitíinii 'éi doo bił na'adaa da nihi'doo'niid. Hágo níigo t'éiyá bił na'adá nihi'doo'niid. 'Akéedéé' daats'í nilí, 'éi t'éiyá bił da'ahiłtsq. Kwii t'áa 'áhoofłs'íisigo hadahohdziih nihi'doo'niidgo t'áa 'ádaatłs'íisigo hadahaadzíí. T'áadoo ts'ídá hazhó'ó 'ádaa ch'ídahosiit'q da. Hadahaadzí'éé naaltsoos bikáa' nii'nil. Hadahaadzí'go naaltsoos bikáa' nii'nil yéé 'éi 'álah ná'adleeł góne' nihilqąj' yah 'eet'ah. 'Ákwii 'álah 'azl'í'go t'óó náago dadéet'íí. 'Áádóo 'aktso t'óó ch'ééniikai. 'Áádóo díkwíí shíí náanéiskąago 'índa naaltsoos yéé nihich'í' ch'éénina' nihi'doo'niid. Hadahaadzí'go naaltsoos bikáa' nii'nil yéé t'áadoo bidééłniid da. Doo 'íłj da nihi'doo'niid. T'áadoo ts'ídá nihá nabik'í yáztí' da, nihi'doo'niid. 'Aaj' t'áadoo biniiyéhé da nahalin silíí.

T'áa 'áadi neiikaigo diné ła' nihits'q' bi'niitsq. 'Éi 'ákódzaa yéé t'áa 'aaníí 'at'íí lá. Díí' daats'í t'éiyá biiskąago t'áa 'iyisíí doo hóyóí da. 'Azee'al'íí góne' sitłigo t'óó 'ákqó bich'í' 'at'naa dajikahgo 'áadi bídzisdąago néłłkááh. ła' 'ákqó dínááh, 'áadi bísiníłdąago yidoot'káat' shi'doo'niid. 'Áádóo 'ákqó bich'í' níyá. Néet'íí' nt'ée' t'áa 'iyisíí doo hayóí da silíí' lá. Doo diné 'áadle' 'át'éégóo yáttí. T'áa bíyó bił ch'aa náhadleeł silíí' lá. 'Ahbínigo diné bił naashkai yéé baa nánisdzáago t'áa 'ákót'éego bił náhweeshni'. Diné bił neiikai yéé t'áa 'iyisíí doo bidziil da silíí' lá díiniid. Lq'q nihíłááh náákhah. T'áadoo bił dahot'ne'é níkéénóhkááh, nihidíiniid 'éé' neishoodii Tsiishch'ilí wolyéhéé. Shí 'éi t'áa kqó bísełdá. Hazhó'ó bééhoozingo 'índa nihikéé' náashdąat' dooleet nihidíiniid. 'Áko 'éi 'éé' neishoodii bił neiikai yéé t'áa 'áadi diné yésdąago t'áa sáhi dah ndiikai. 'Éi 'áádéé' nihił ná'oolwołgo díkwíí shíí yiską. Yootó t'áa 'áhání hadziihgo 'akwii nihił nináa'íłłta dóo da'diidłł' biniiyé bideijéé'. 'Ákwii bideijéé'go diné Wáashindoondéé' bits'q' dah ndiikai yéé t'áa 'íidąq' 'ádin ha'níigo nihił ch'ihoot'q. 'Áádóo nihił dah náa'diilwod. Tóhajiloł hoolyéé léi' bíighahgi diné bił neiikai yéé bá ni'íłłtago táłt'éego bidájéé'. 'Éi 'akwii hootaadiikah daanigo. Nihí t'éiyá 'aadéé' nihił dah náa'diilwodgo k'adéé hałłkaahgo Na'nízhoozhígi nihił ná'íłwod. 'Áádóo da'nítłts'q'góo táisiikai.

'Áádóo nááhodeeshzhiizhí díkwíí shíí 'éi nínáánáahaigo t'ah nt'ée' Tséhootsooidéé' Naat'áanii Nééz wolyéé léi' nihaa'ní'eezh. 'Éi díí kodóo Tł'ohchinígi Gáamalii shijé'ígíí shíí haa yit'éego nihaa nínáadaat'łigo daats'í yiniiyé naat'áanii yikai. T'óó t'ah nt'ée' naat'áanii nihaa yíkááh hodoo'niid. 'Éi 'áádóo biba' 'álah siidlíí'. 'Ákwii Naat'áanii Nééz dabiníí léi' nihaa níyá. Hastiin 'Adiits'a'í yéé dó'. Tsézhj' Deezłjídóo naat'áanii nilíí nt'ée', hastiin bidághaa' 'ayóo diłhił nt'ée', 'éi dó' níyá. T'iists'óóz Ndeeshgizhdéé' Naat'áanii Yázhí dabinínéé dó' níyá. Bisiláago Naatoohó wolyéé nt'ée' 'éi yit' ní'ázah. 'Ashkiiłł'ini dabinínéé dó' níyá. Kwii 'álah siidlí'go Naat'áanii Nééz wolyéhéé kónigo nihich'í' haadzíí:— "Gáamalii kwii bił kééhoht'ínigíí 'ádaanigo kqó díkwii shíí dá'ak'eh biniiyé kéyah ła' nínáadahaadłáa'. 'Áko diné nohłínigíí níwohji' náás náadoohkah," danihiłníí lá.

(Page 9 bikáa'gi baa nááhání)

TL'OHCHINIJÍ DINÉ KÉÉDAHAT'IIINII BAA HANI' —

"Nagháíí dzit' ninez hoolyéhígíí bich'j'go," nihidííniid. 'Éi haa yit'éego baa ntsídaahkees lá? nihi'doo'niid. "Dooda, diné náás náádookahígíí lá 'éi dooda ni," dííniid shí 'ákwii. "Jó 'aadi tsékooh góyaa 'éi shí shikéyah. 'Áko 'éi bik'ináádeesh-dátígíí 'éi dooda. 'Áádóó díí diné náás náádookah dadohní-nígíí 'éi t'áá 'iisíí dooda. T'áá 'aadóó ha'át'éego da nihá baa ndajit'jigo kéyahígíí nihá ndahozhdoozoh. T'áá nihilááh 'áhoníítsogo nihá ndahozhdoozoh. Jó kót'éego yá'át'éeh dooleet. Shí 'ákót'éego baa ntséskees. T'áá 'ákléidéé' t'áá 'ákót'éego bee hanásdzih. Nagháíí Naat'áanii Yázhí ho'di'-nínígíí t'áá 'ákóhodishnígíí biniyé haa náshdáh. 'Áádóó k'ad t'áá 'ánóííto 'ahíohkai. K'ad haa shíí yit'éego nihá baa ndadóoh'j'j. 'Áádóó díí t'áá tó 'ádingóó nihi'ílnii'ígíí 'átdó' ha'át'éego shíí nihá baa ntsídaahkees dooleet. Díí nááhál-t'j'jigo dóó ndaazasgo be'ak'idgóó tó ndahadleehígíí 'éi t'éiyá bikiin kééhwiit'j. T'áá 'iisíí bidziilgo tó háálínígíí 'ádin. Bi-dziilgo haa'í da tó deezl' 'ádin. Doo naháíí dago dóó doo yidzaas dago 'éi dibáá' bée'da'íídi'niit. 'Áko díí k'ad dibáá' biyi' góne' 'anihídasooyil. 'Éi díí Gáamalii dajilínígíí daats'í hazaak'ehgo," dííniid.

'Áádóó 'aaji' bee 'ahit' dahojilni'go hodíína. "'Áko díí nihá náhásdzogo daats'í 'aííto biyi'j'j' kódoohníí? Díí t'áá 'iisíí hóteelgo nihee nahodeeztagd lá," nihi'doo'niid. "K'ad hazhó'ó bée'hoozingo shíí 'inda haa yit'ée dooleet," náádeesh'-niid. "Lá'qq, jó 'ákót'éé lá. T'áá baa hwiinít'jigo shíí bée-hodoozj'j. T'áá nihá baa ndadit'j'j. Dóó t'áá nihá bée-ho-doozj'j," jidííniid 'éi Naat'áanii Nééz ho'di'nínéé nihaazh'ni'-eezhgo.

'Aadóó wóshdégé' t'áá bíchólnihígíí nihinant'a'í 'ándajilil-ijhgo hodeeshzhiizh. Gáamalii danilínígíí 'a' nihinant'a'í daazl'j'j. 'Áko t'áadoo ts'ídá yéigo bidziilgo nihá dahodeez-áq da. 'As'ahgóó nihinant'a'í sil'j'ígíí 'ádin. T'áadoo hodi-na'í nahj'j' hááhákáahgo yaa naaskai. 'Aadóó náás hodeesh-zhiizhgo Gáamalii 'a' t'áá bée'dahoniilzin, 'éi nihinant'a'í náánásdl'j'j. Díí nihinant'a'í náánásdl'j'ígíí t'áá kóq t'áá nihi-náát ndahaazhchiinii 'a'. T'áá nihitahgi binaalyéhé bá hoo-ghan dóó 'ayóo diné bizaad yidiits'a' 'nt'éé'. 'Áádóó diné 'at-dó' 'ayóo yich'ijí nil'j'j' 'nt'éé'. 'Éi 'inda t'áá yéigo niháká 'eel-wod. Nihitahgóó t'áá bí bit tá'dílyeedgo nihinaalnish 'nt'éé'. Kéyah nihá baa hwiiníst'j'j lá níigo 'ah nihit' ch'ihoní'q. 'A-yaanída naaltsoos 'a' bée shaa yí'nil níigo nihit' hoolni'. Kóq sil'tsooz, jó 'akon danót'j'j nihidííniid. Nt'éé' t'áá 'aaníí 'ákó-t'éego naaltsoos bikáá'. T'ohchiní k'ín sinilí dóó ch'íhoodzo. 'Éi 'áádóó koji' Naasht'ézhí bihoodzo bihodiidzo lá. Níwohji-go 'éi 'ákléi dzit' n'í'ahígíí biniit'aagóó dóó 'ákléi koji' halgaidi dzit' dee'nil 'éi biláahdi nihá hodiidzóoh lá. 'Áádóó kojigo Naasht'ézhí bihoodzo bináhodidoodzoh lá níigo yee nihit' hool-ni'. Kót'éego nihá baa hwiiníst'j'j lá nihit' níigo naaltsoos bi-káa'go daníil'j'j. Jó 'ákót'éego baa hwiinít'j'j. 'Éi 'ákódzaa yéeni'. Gáamalii dayílnii'go yaa hahodíídláád lá. Kodóo kin sinilí dóó hahoodzooígíí 'éi dooda. Níwohdi, Gáamalii nineel'qadi, 'aadigo hoodzogo 'éi yá'át'ééh daaniigo yaa ha-hodíídláád. T'áá 'áko ndi haashj'j yinééh 'nt'éé'. Ts'ídá k'adéé hazhó'ó bée'hoozj'jigo kéyah nihá yaa yinit'ínéé háadi shíí chidí naat'a'í bit bidah ch'éét'a' hodoo'niid. Dóó 'a' bée'niitsaahgo biniinaa t'óó nahj'j' nihits'q'q' hanáádzá. 'Aaji' kéyah nihá baa hwiinít'ínéé t'áá níit'éé' 'nt'éé'. 'Éi 'áádóó t'ah doo bidziilgo nihinant'a'í náhadleehgóó díí j'j'góó 'ákó-t'éego yit'ih. Díí kót'éego shíí bée'hózin, jó 'akon.

'Éi 'áádóó t'ah 'nt'éé' t'áá diné bée'sh baqah dah naaznilí danilj'jigo diné t'áadoo le'é yá yaa ndaat'j'j yiniyé Tségháho-dzánidí 'álah nádleeh hodoo'niid. 'Índa díí T'ohchinígi kéé-hoht'ílnii 'a' bée'sh nihqah dah doot'áát hodoo'niid. 'Áko 'akwii ch'ééh 'a'taa dazhdilnihgo t'áá nihí 'a' kodóo soozj'j dooleet náanihi'doo'niid. 'Éi diné bit kéédahwiit'ílnii 'áda-nihit'ni. 'Ákódzaa 'a' ndahosiitj. 'Áko 'éi bée'sh naqah dah doot'áát dahodii'niid. 'Éi 'ákódzaa, diné bée'sh baqah dah yis-t'áqgo Tségháhoodzánigóó nihá 'a'lnánádááh 'nt'éé'.

'Áádóó t'áadoo ts'ídá lq'í náhahí t'ah 'nt'éé' ts'ídá t'áa-doo biniyé'hégóó kodóó 'ákóq 'a'lnáá'deikah níigo yaa ch'ího-ní'q. T'áá 'áají diné kéédahat'ílnii t'éiyá t'áadoo le'é bá baa dahwiinít'j. Wóshdégé'go t'óó'jigo kééhwiit'ínígíí 'éi Tséghá-hoodzánidí bée'sh baqah dah naaznilí yah 'anájahígíí 'a'í ndi doo nihik'iyádadiit'éeh da. 'Áko 'éi baqogogo koji' Kiis'áanii binant'a'í danilílnii 'éi nihinant'a'í danilj'jigo dó' yá'át'ééh dooleet'ish 'í jiniigo hozhdeez'q. Biniyé 'álah diidleetgo baa

ndadit'j'j. 'Áají ndadidit'áát jiniigo 'éi biniyé 'álah siidl'j'j. T'áá hó ha'at'k'eegi. 'Ákwii bee naaltsoos hadazhdiilaa. 'Áá-dóó 'índa Be'eldíila Sinilgóó Kiis'áanii binant'a'í nilínígíí bi-ch'j'j' bit 'ída'j'jilaa. 'Áádéé' náhóoni'go bee niha'deet'q'q' lá hodoo'niid. 'Áko 'éi bee lq' 'azl'j'j' sil'j'j'. 'Áko 'éi 'áádóó Kiis-áanii binant'a'í nihinant'a'í nilj'jigo hodeeshzhiizh.

'Áádóó diné bée'sh baqah dah si'ání nilj'jigo t'áá bidziilgo t'áadoo le'é nihá yaa yinit'ínéé t'áá hahoo'nehee ka hááyá. T'áadoo kót'é 'ílní bi'niitsq. T'óó hanii 'átséed 'át'j'j 'azl'j'j' 'nt'éé' k'ad t'áá 'aaníí 'át'j'j' lá. 'Éi diné 'ádin sil'j'j'. 'Aadóó t'óó náahodiilko'. 'Éi t'óó 'ákót'éego náás náahodeeshzhiizh. 'Áko 'a' 'ákóne' 'anidoolt'eet. Háí yee' dooleet ch'ééh daji-níigo hoolzhiizh. Nt'éé'go diné 'a' t'áá 'adiits'a'ii Na'ni-zhoozhí yich'ijí kééhat'j, t'óó kodi nihitah náadááh, 'éi dooleet dazhdíiniid lá, 'a' t'áadoo deii'nihí. 'Áko 'éi bée'sh baqah dah doot'áát níigo diné 'a' yee haadzíí' lá. Díí diné bée'sh baqah dah doot'áát hodoo'niidígíí 'éi 'Ólta'í Yázhí dabidííni. 'Áko 'éi t'éiyá Tségháhoodzánigóó 'a'lnánádááh. T'óó 'áadi shi-náát 'álah ná'adlee'h níigo nihit' náhálnih. 'Éi t'óó 'ákót'éego haa shíí nízah nihoolzhiizh. T'ah 'nt'éé' Be'aldíila Sinildéé' naat'áanii nil'j'j 'a' nihaa níyá. T'áá hazhó'ó t'áá yá'át'éehgo yá'ti' léi'. T'áá kéédahwiit'ínigi nihinéeyá. 'Ákwii t'áá 'áq-q-góó nihit' nahasni'. Díí t'áadoo le'é nihá baa hwiinít'ínígíí t'áá nihá 'a' doonít' nihidííniid. 'Áádóó t'áadoo nízaad ni-hoolzhíshí nahj'j' hanáádzá náanihi'doo'niid. 'Aaji' doo 'é-nááhoosdzin da. 'Éi t'áá 'ákót'éego nahj'j' hááhákáahgo yaa naakai.

'Aadóó t'óó 'ákléi 'álah ná'adlee'h yiits'a'. T'óó 'áadi yaa naakai yiits'a'. Ha'át'éego shíí yaa naakai. 'Áko hó t'éiyá 'ákóq 'a'lnáájídááh 'éi díí bée'sh baqah dah si'ání jilí-nígíí. Díí kéyah haz'q'q' 'éi doo ts'ídá nihá yaa yinit'íní da nahalingo hoolzhish. 'Áádóó baa nínáádajit'jigo haa lá yit'ée lá. T'áá 'ákléi Be'aldíila Sinilgóó biniyé 'a'lnáá'áldahgo lá haa yit'ée lá, náadazhdoo'niid. T'áá daats'í yá'át'éeh dooleet. 'Áádóó diné t'áá kwii bit kéédahwiit'ílnii t'áá 'éi 'a' bée'sh baqah dah 'ndoot'áát dazhdíiniid. Kodéé'go t'óó nihitah ná-dáahgo bée'sh baqah dah si'ání nihá nilínígíí 'a' t'áá bíyó t'áá nihí'oh neel'q' nahalin. T'áá 'iisíí t'áá nihéehojísín dóó t'áá 'iisíí t'áá k'é ndi 'éi dooda dooleet 'a' dazhdíiniid. 'Áko 'á-kwii diné 'a' bee hadajisdzíí. 'Éi dooleet dazhdíiniid. 'Áko ndi t'áá bee 'a'íts'á'j'kah nahalingo háádadzidzih. Díí diné bee ha'oodzíí' dishnínígíí 'éi t'áá shí shitsóigo 'éi bee hadajis-dzíí'. 'Éi 'ákódzaa yéé 'akwii baa hahozhdíídláád t'áá 'a'í-ts'q'q' dajilj'jigo ha'át'éego shíí. 'Aaji' ha'át'éego shíí nínáá-náskidgo diné 'a' bee hanáádajisdzíí' lá. 'Áko 'éi naaltsoos bá 'adahaas'nilgo t'áá kodóó nilínéé naaltsoos bá 'aghá níí-dee' lá. 'Aaji' bee ha'oodzí'éé 'éi t'áá 'a'oh sil'j'j'. 'Áko 'éi daats'í k'ad bée'sh hqah dah yist'q. 'Aadóó 'éi táá' naaznilí ha'nínígíí 'éi t'áá bénídahoosdzin. Siláago da. 'Ólta'í Yázhí ha'nínígíí 'éi 'anihwií'aahii 'áho'diilyaa. 'Éi 'aaji' 'ákódaa-dzaago k'ad 'ákót'éego kééhwiit'j.

(This is the third and final installment of the Ramah story. The complete text will be published soon in bilingual form.)



Tánteel'wáanidí Berlin, Germany haalyéedi Russia bisiláaga háda'ats'ih-go t'áá 'áde'éga bit 'at'ijijeeh ha'níiga baa hani'. Russia bisiláaga yina-nit'a'í danilínígíí 'a' kwii 'asdzáni yit' sizí. 'Éi shíí Berlin haalyéegi siláaga yinant'a'í nilj'jigo díí t'áá nichxq'íga baa dahani'ígíí yaa na'a'eesh. Sakal-avsky jaalyé jini.

'IINIILTA'ASH BÉEHONISIN

Wáashindoondi bee haz'ánii 'ádeit'ínigíí ts'ídá t'áá 'ákwíí jí naaltsoos ch'ídayiiníí. Díí naaltsoosígíí t'éiyá yaa ndaat'íinii yaa dahal-ni'go bee ch'íhinidééh. 'Akée'di bee haz'áanii 'ádeit'ínigíí áłah sil'í'édáq' 'éí ła' díí ch'íi-ni'q, díí nihikéyah biyi'gi daa shíí néelqá' diné dóó 'asdzání doo 'ííłta' da, béeso yik'é da'íi-dóółtahígíí bá ndoo'nił dadíiniid. Díí bee ha-oodz'ígíí t'áá 'íiyisíí nihíł yá'adaat'ééh, háálá Naabeehó daa shíí néelqá' doo da'ííłta' da.

Bee haz'ánii 'ádeit'ínigíí 'adaanigo k'ad tseebíí náahaiídáq' daho'déelta'qá bee nihíł béedahózin, 'áko neeznáadi miil ntsaagíí bíighahgo díí nihikéyah Wáashindoon biná-hásdzooígíí biyi' doo 'ííłta'ii hólq' dadíiniid. Jó 'áko díí neeznáadi miil ntsaagíí 'ázhnéelt'e'go naaltsoos hani' bee ndanideehgíí doo hoł béedahózin da, dóó yadiizíní bik'eda'ashchínigíí dóó tózis bik'eda'ashchínigíí doo hoł béedahózin da. Díí neeznáadi miil ntsaagíí bíighahgo doo da'ííłta' da dishnínigíí t'éiyá naadiin 'ashdla' dóó deigo béedááhaagíí 'ááłdishní.

Da'ahijigánéedqá' táadi neeznáadiin dóó ba'aan 'ashdladiindi miil diné yilt'éego dabi-di'níł'ígíí t'óó naaltsoos yidadeeshchid, bízhi' doo yéedahózingóó. Bilagáana t'éiyá t'ááłhádi neeznáadiin dóó ba'aan táadiindi miil yilt'éego doo 'ak'eelchíí dóó naaltsoos wólta'ígíí doo bił béehózin da lá. Naakaii łizhinii t'éiyá naakidi neeznáadiin dóó ba'aan naadiindi miil yilt'éé lá. Djídi neeznáadiin dóó ba'aan táadiin dóó ba'aan táadi miil t'éiyá t'áá 'áłts'íisigo hoł 'éedahózin ndi siláo doo bíighah da hodoo'niid. 'Áko t'óó 'ahojíyóí siláagóó dazhdookah yéé naaltsoos doo hoł béedahózingóó biniinaa t'óó t'áq' hajiiskai.

Diné dóó 'asdzání naadiin 'ashdla' dóó dei-béedááhaagíí neeznáadi miil ntsaagíí yilt'éego naaltsoos doo bił béehózin da. Bilagáana t'áá díí kéyah nihíł dah si'ánigíí biyi' ndabi-diizhchínigíí t'éiyá djí'di miil ntsaagíí dóó ba'aan naakidi neeznáadiindi miil yilt'éé lá. Bilagáana tó wónaanídi ndabi-diizhchínigíí t'éiyá táadi miil ntsaagíí dóó ba'aan t'ááłhádi neeznáadiindi miil yilt'éé lá. Naakidi miil ntsaagíí dóó ba'aan tsosts'idi neeznáadiin-

di miil t'éiyá naakaii łizhinii.

New York hoolyéego náhásdzooígíí biyi' naaltsoos doo bił béehózinii t'ááłhádi miil ntsaagíí yíighahgo 'anéelt'e'. Illinois hoolyéego náhásdzooígíí biyi' t'éiyá, djí'di neeznáadiin dóó ba'aan hastáadiin dóó ba'aan naakidi miil naaltsoos doo bił béedahózin da. Pennsylvania hoolyéego náhásdzooígíí biyi' dóó t'éiyá hastáadiin dóó ba'aan náhást'ediin dóó ba'aan hastáadi miil. Louisiana hoolyéego náhásdzooígíí biyi' dóó t'éiyá djí'di neeznáadiin dóó ba'aan táadiindi miil diné dóó 'asdzání naaltsoos doo bił béedahózin da, 'áko díí Louisiana hoolyéego náhásdzooígíí biyi' k'éehojit'ínigíí k'asdaq' 'atníł'dóó naaltsoos doo béedahojisin da. 'Áko díí nihikéyah biyi' doo da'ííłta'ii ts'ídá táadi college dayíłta'ígíí yilááh 'ánánéelt'e'. Diné doo 'ííłta'ii t'áadoo le'é doo yik'i'diitijih da. Diné doo 'ííłta'ii bááhád-zid, háálá bikéyah biyi'gi 'adahooníłigíí doo bił béehózin da. 'Áádóó díí nihikéyah dah si'ánigíí biyi' diné k'éedahat'ínigíí t'áadoo le'é da 'ádoolníłigíí doo bił béehózin da. 'Ółta'gíí dóó 'ak'eelchíhígíí hoł béehózingo t'éiyá hoł 'éehózin dooleet, 'ak'eelchíhígíí hoł béehózingo 'adahóót'íidii dóó 'adahooníłii hoł béehózin łeh, dóó 'adahooníłii, díí hoł béehózingo t'áadoo le'é doo nanit'agóó bik'izhdi'yii-tijih dooleet.

Diné doo 'ííłta'ii dóó 'ak'eelchí doo bił béehózinii łeezh bee hahalkaadí dóó 'ałts'qá' deeníní bee nda'anishígíí t'éiyá baa hidit'aah, háálá t'áá 'íiyisíí hojýqá ndi bá njilnishígíí naaltsoos haa yiníłtsoozgo doo hoł béehózin da dooleet, dóó bee na'anishí bik'eda'ashchínigíí doo hoł béehózin da, 'áko t'áá gaan bee na'anishí t'éiyá há 'ahóót'i'.

K'éeda'didléehii díí nihikéyah yii' k'éedahat'ínigíí naakidi miil ntsaagíí dóó níwohji' yilt'éego djí' náahaiji' ndi t'áadoo da'ííłta' da, 'áko da'ółta' ndi, dayółta'ii doo bił béedahózin da. Wáashindoondéé' naaltsoos ch'íhini-deehígíí, k'éeda'dilyééhgoó yaa halni' ndi doo bił béedahózin da, k'eelyéí bizis bik'eda'ashchínigíí ndi doo bił béedahózin da. Daa dashq' yit'éego dóó daa dashq' noolingo dóó daa

dashq' néelqá' nínáda'nił'íh doo nt'éé' díí k'éeda'didléehígíí t'áá 'ałts' doo da'ííłta'go?

Díí lá bee haz'ánii 'ádeit'ínigíí yaa dahool-ni'. Diné dóó 'asdzán naadiin 'ashdla' bináahai dóó deigo neeznáadi miil ntsaagíí yíighah 'anéelt'e'go doo 'ííłta' da dadíiniid. Doo da'ííłta'ígíí biniinaago ti'dahooníłh dóó bił nádahodíznózbíł, 'éí yéego t'áadoo le'é doo yik'i-da'diitijih da. 'Áádóó t'áadoo da'ííłta'ígíí ła' yiniinaa communists wolyéego dah 'ooldahígíí yihidiikáahgo Wáashindoon yik'ijí' náhidii'-nééh. Díí neeznáadiindi miil ntsaago diné dóó 'asdzání doo da'ííłta'ígíí t'áá Bilagáanak'ehji' yadaałti'. 'Áko Naabeehóshq', saad t'ááłá'í ndi doo bił béedahózinigíí? Naabeehó noh-łiinii t'áu nihí nihizaad wólta' dóó bee 'ak'eelchí bihool'qá'go daa shíí néelqá'góó nihíł 'éehózin dooleet, dóó yá'át'éehgo t'áadoo le'é bi-k'idadi'yootijih dooleet.

It was pointed out in The Congressional Record that, according to the last census, there are 10,000,000 people in this country who cannot read and write our language. During the war 350,000 men examined for the armed forces had to sign their names by thumb-print, and in addition to these there were 433,000 men who had only rudimentary knowledge of reading and writing.

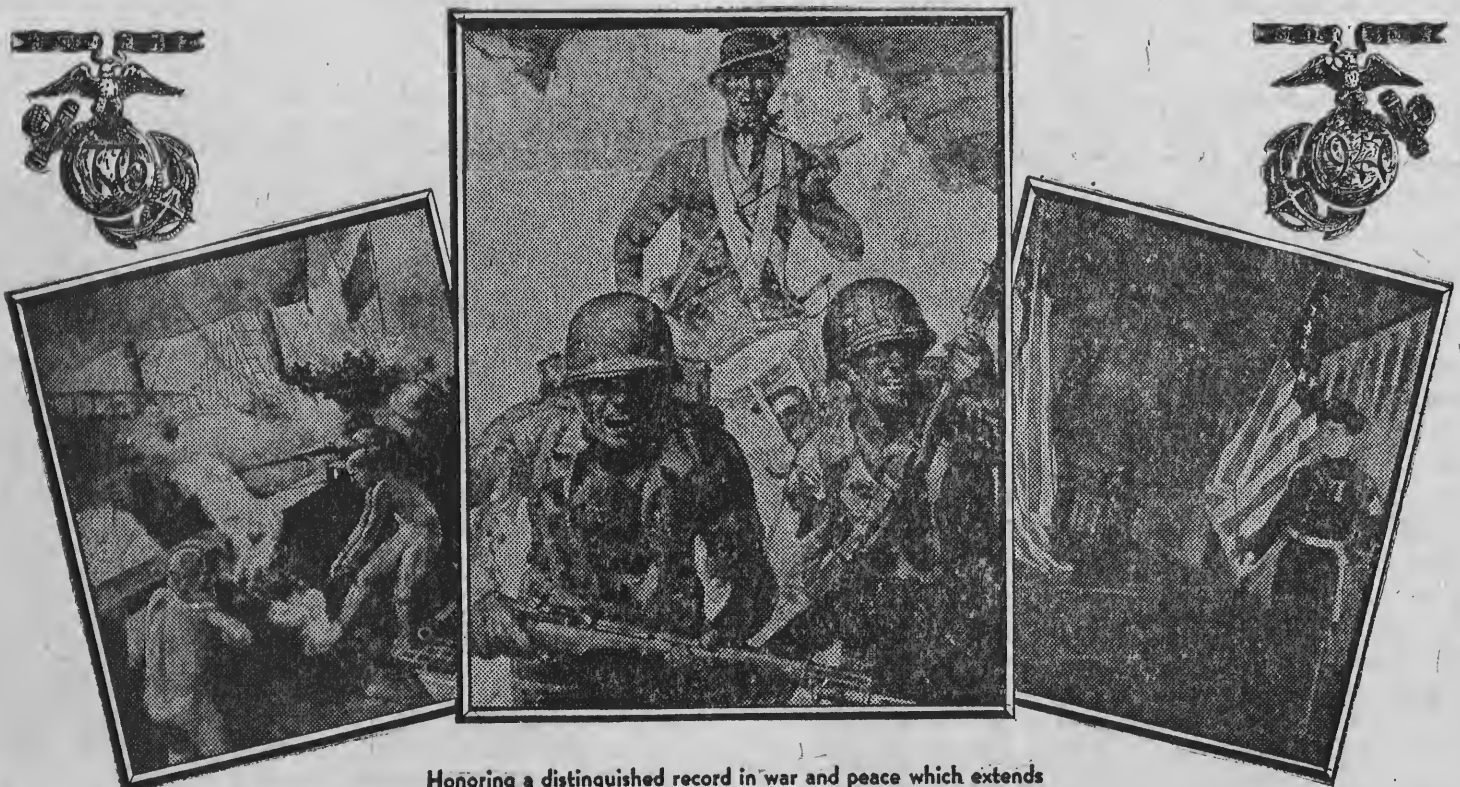
Of these 10,000,000 illiterates (all over 25 years of age), 4,200,000 are native born whites; 3,100,000 are foreign born, and 2,700,000 are negroes.

New York state has more than 1,000,000 illiterates; Illinois, 462,000; Pennsylvania 696,000; California, 385,000, and Louisiana 430,000. There are three times as many illiterates in our country as there are college graduates.

A man who is illiterate cannot gain a clear understanding of things, and a man who cannot understand is a potential source of danger. He cannot read the labels on bottles and packages; he cannot understand our national problems and undertakings, and he cannot better himself through reading. Regardless of his inherent intelligence, he is restricted to the most menial types of work. The pick and shovel are the only tools he can use safely.

Over 2,000,000 farmers in this country cannot read government publications on agricultural topics, which could be of great moment to them. They cannot even read the directions printed on a package of seeds.

It is of note that these 10,000,000 illiterates, for the most part, at least SPEAK English. They are at a disadvantage because they cannot write or read the national language. How much worse off then are the Navahos, over half of whom cannot even speak English.



Honoring a distinguished record in war and peace which extends back to the American Revolution, the United States Marine Corps celebrates its 172nd Anniversary on November 10.